

The Faithfull

# SCOUT:

Giving an Alarme to *Torkeſhire*, (eſpecially to  
the *East-Ryding*) and all other places at  
this time freed from the miſery  
of WARRE.

• O R,

A Treatiſe tending to ſtirre up men from ſecu-  
rity which poſſeſſes them, becauſe (as they  
thinke) all danger is paſt, now that  
the Seat of WARRE is re-  
moved from them.

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Written by *Will. Mecke*.

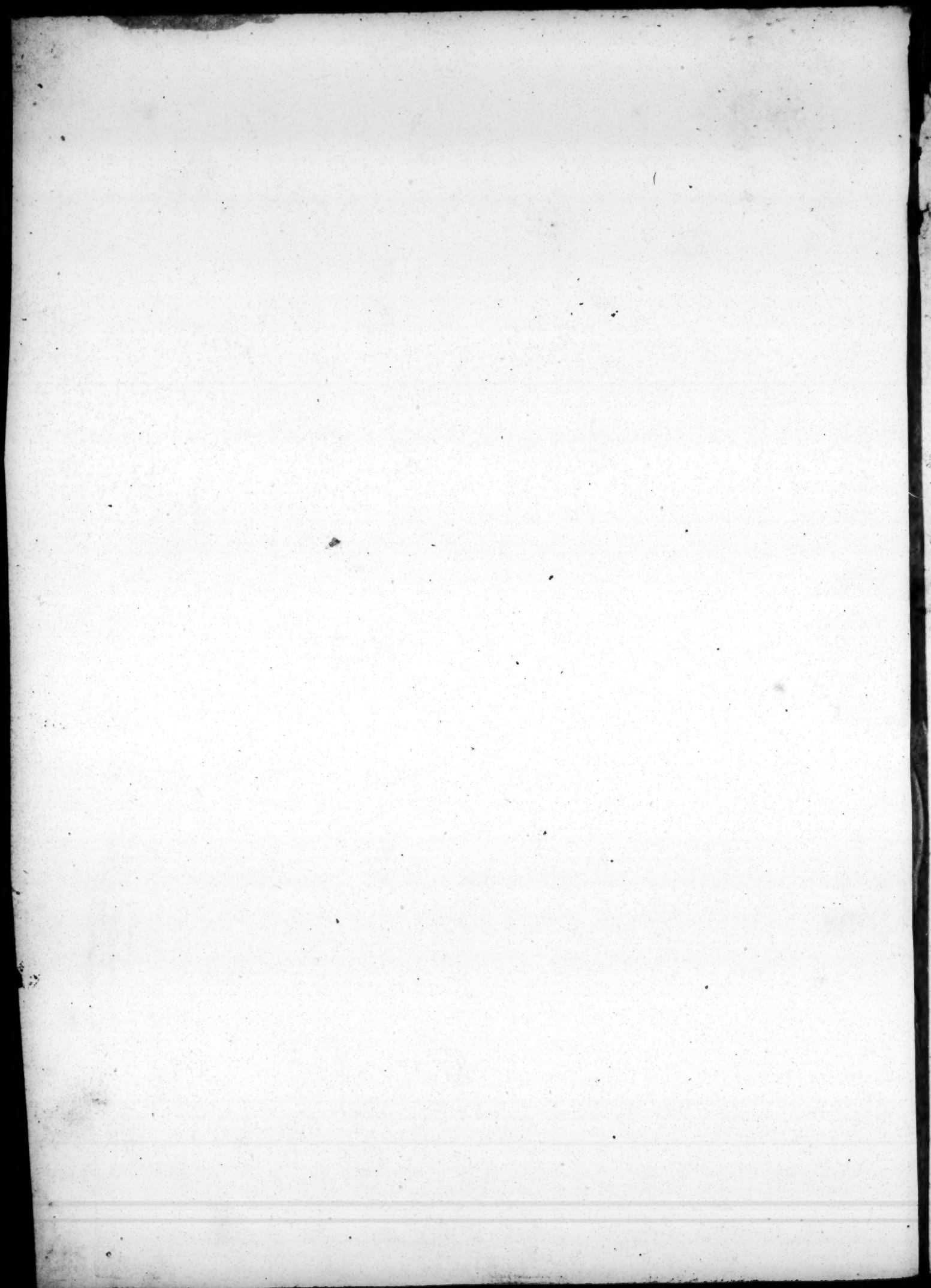
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*Hypocritæ ſi vident ab omni parte omnia tranquilla,  
nihil periculi metuant: quod ſi Deus illis minatur,  
et non offendit ſtatim flagella ſua, derident et  
ſpernant. Cal. Prælect. in Jer.*

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*To all Honest, Religious, and well-affected Persons  
in Holdernes, (in the East-Ryding of Yorkeſſhire)  
more eſpecially, to the Inhabitants of Skipſey,  
the Author wiſheth Peace and Truth.*

**G**reat and manifold have the bleſſings and  
favours of the Lord been to this our part  
of the Kingdome (loving Countrey-men  
and Neighbours) ever ſince the beginning of  
theſe miſeries and diſtractions in the Kingdom.  
For though the firſt ſpark of this unquench'd fire  
broke out the firſt of all among us; our men be-  
ing (I think) the firſt that were called to ſtand  
Brother againſt Brother; and we the firſt that  
ſaw the beginning of miſeries, in the firſt plant-  
ing and uſing Engines of Warre, to Beleaguer,  
Batter, and Depopulate, our owne Cities and  
ſtrong Holds: and therefore, had cauſe to feare  
our troubles would be greater then wee could  
avoyde; yet it pleaſed God on a ſudden to turn  
our apparent feare into more joy then we could  
have expected, by the ſudden diſſolving of that

*At the  
Leaguer  
at Paul in  
Holder-  
nes a-  
gainſt  
Kingſton  
upon Hull*



## *The Epistle Dedicatory.*

Army, gathered by our Kingdomes foes, in the presence of the Kings defence, and releasing of that place which at that time contained the Instruments of safety to the whole Kingdome; and this was done so suddenly, that our enemies and cruell disposed ones to Church and State, (of which we had many) had not power to performe their intents in raising more forces according to their desires; either to obtaine what they longed for, or to bring into subjection those they hated; but even in a moment had all their hopes dashed, by being called away before they expected; to the great comfort of all bearing good will to Sion.

After which time, we, for a good space, only heard of warre and miseries, but were our selves free from them, or the feare of them; and so might have remained, if those, to whom the Countreys welfare was committed, and in whom trust was reposed, had as faithfully discharged that which was committed to them, as with ease they might have done: but God (who disposeth of all things to his owne glory, and knows how to extract good from evill) seeing our wayes and doings nothing answerable to his benefits and favours, made way to bring up-  
on

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on us a sharper correction then formerly we had felt; and to this end, (because in what they did they aimed more at their own ends then his glory, and to let us see that men trusting to carnal wit or policy, cannot prosper) he gave our Governours over to themselves, to be seduced to betray the trust in them reposed, and to give our Forts, Strong-holds and Armies, and with them the Countrey, into the hands of the enemy, to be used and abused by them at their pleasure; which traiterous dealings, although they wrought not so effectually as was by some desired, and by them sought for, yet did they make way for ensuing dangers; for by the deceitfulness of one \* Hold (which secured our part of the Countrey) that division which then was spread into the most parts of the Kingdome, broke in amongst us, and set one part of the Countrey against another, in great danger to destroy it all. \* Scarbrough Castle.

And by the traiterous dealing of him \*, who had the chiefe command of that party from which we expected safety, our enemies prevailed and got the upperhands a far, as that they had the Countrey at their pleasure, and confined our Forces into a little Strong Hold, which Sir John Hotham



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None was left of all their former liberty.

*Hull*  
*which was*  
*in again*  
*sieged*  
And here againe begun our miseries, which for a long time we had put far from us; for then were we left in the hands of mercilesse miscreants, whose tyrannicall exactions at that time were so great, that our miseries were unexpressable, and our woe increased to that height, that we knew not which way to take to seeke comfort: our condition was lamentable, for even all hope almost of expecting deliverance or safety was excluded, and the Sun of Gods favour seemed to be set upon us, and the Lord shewed as if he would not be entreated of us.

*rising*  
*Siege*  
*Hull.*  
But then againe, when we were in the lowest ebbe of adversity, when I say we had no hope left of recovery, it pleased the Lord to rowse up himselfe as a Giant new awakened from sleep, and (even when our enemies thought they'd had all things sure, and us in their wills) to put power, courage, and magnanimity into the hearts of an handfull, which discouraged and bet to repulse an Army seeming invincible; by that meanes raising that Siege that had beene so enjurious to the whole Countrey, and not only were they at that time bet backe; but presently that part of the Countrey was so freed, that

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no constant Army durst abide in it.

Here begun the Lord againe to shine upon us with the comfortable rayes of his mercy, and to dispell those clouds of sorrow which so long had over-spread our Horizon ; still many showers of troubles rained downe upon the borders (as it were) betwixt the parties, for presently after raising the Siege, and a good space after (our Garrison Souldiers not daring, because of their weake strength, too fast to inlarge their Quarters) the enemy dared to prey upon the Countrey neer them adjoyning by plunder and taxations ; making those parts, to which they did resort, to live in continuall feare. In which distresse and feare they continued, untill, by Gods assistance, our Army gained so much ground, and that with so good footing, that they wholly chased them away, and put them in such feare as that they durst not come among us ; and at length through Gods good kindnesse towards us, and the care, vigilancy, and courage of that small party, (if they should be compared with the numerous Forces which at that time the enemy had) brought the worke into so good maturity, that they cleared the coast, and brought them, who formerly had with so  
much



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See-  
rough  
Cast'le.

such audacity triumphed over them and the Countrey) into such subjection, that they were forced to betake themselves to their \* strong Holds, being not able to abide the Field, to retaine and keep their former liberty : which being done, the Countrey begun to enjoy againe its former tranquillity in some good measure, and at length, through Gods especiall favour towards us, and the infaligable endeavours and unmatched valour of those against it, that which so long had been an occasion of misery and mischief to the whole Countrey, was surrendred and yeilded into the hands of our Commanders, to be kept for the Countreys safety.

Since which time, praised be God, we have lived (in comparision of our neighbours round about us) in peace and tranquillity, without the least feare of danger, not being molested or troubled by unruly guests, or affrighted by horrid Massachres, nor disquieted in our houses by night or day ; not having our houses spoyled, our corn destroyed, our horses or cattle violently taken from us, or molested with any other miseries that goe along with War ; but have all things so in peace, as if it were generally proclaimed in our Kingdome.

And

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And not onely we enjoy this favour, but now, when in many places where the Sword hath played its part, the plague of Pestilence followes, consuming those the sword hath left; wee still in these parts are freed from any contagious or infectious disease; but enjoy freely our health, wealth and liberty, in a larger measure then any almost could expect in these troublesome times into which we are fallen.

All which favours we must acknowledge we receive from the Lord, of his free mercy towards us, and not for any amendment of life or humiliation that is seene in any of us, more then our neighbours: for truely (I may speake into our shame) the corrections we have had, have wrought very little humiliation in us for our former \* wayes; and now since his anger \* 2 King hath been removed, we are turned againe to our 1 3.3.4.5 old byas, and have betaken our selves to our 6. 7. Our beds of security, sleeping without feare in our case is like sins, putting the evill day far from us, and resting theirs, & our selves assured of peace, by thinking no as they did other miseries can come upon us any more, so doe we quite forgetting to ascribe unto the Lord due thankfulness for his favours, or to render unto him the praises due unto his Name: Nay, in



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Scar-  
rough  
Castl.

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\* 2 King

13.3.4.5.

6.7. Our

case is like

theirs, &

as they did

so doe we



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stead of this, we dare God even to his face again to punish us, and even presume upon his favour, dreaming of, nor dreading any further evil that he hath to send against us.

I wish it were not thus with us, but alas, who is he, though but halfe sighted in spiritual matters, that sees not this? and yet who is there that seeks a remedy? Who would not be loath to feele the judgement of War againe upon us, and yet who goes the right way to prevent it? True it is indeed, like the Jewes, we prepare our weapons, and build up our walls, and uses all meanes that carnall policy can invent to save us, but we never looke to doe what God commands; hee calls for weeping and mourning, baldnesse, and girding with sackcloth: But behold among us joy and gladnesse, killing oxen, and slaying sheep, &c. Is this the way to enjoy peace? Can we expect to have Gods favour shining upon us and doe thus? Nay, let us not deceive our selves, this iniquity shall not be purged away till we dye, if we thus hold on in our courses.

For what though no danger (to our thinking) is neere, shall we therefore conclude that wee are free from danger? as if God had no other  
iudg.

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judgements then those we have already felt? or if he had not, he is the same God he was, and and therefore as able to bring them back again as he was at the first to bring them. Oh Brethren! let us take heed that wee perswade not ourselves of peace, and yet walke according to the imagination of our wicked hearts; for then Gods wrath will flye out against us in a fearfull manner; and the greater his favours have been towards us, if we have not made good use of them, the greater will his judgements be when they come. And truely, I say, wee may justly feare that the Lord hath not yet done with us, but that he hath a controversie still with us, and one way or other will bring upon us some fearful judgement.

Now therefore, that security may not too far get into the hearts of men, or other miseries or judgements come upon this Countrey before it have warning, I have thought good to take a little paines to write, and adventure to divulge this ensuing Treatise, wherein you may see that the Lord hath more plagues then War to inflict upon rebellious and stubborne people; and from that, have laid downe many things which tend to stirre up men to repentance, or to



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prepare against future Judgements.

To you (deare Countrey-men) I send it, because first undertaken for your causes, in hope that it may be a meanes to rowse up your dullnesse from that security, which too much possesseth you; It is not for any vain glorious end, or to gaine applause in the world that I have writ it; for there is nothing in it either for matter or manner that will relish with the worlds appetite. But as I am assured in my selfe that I aime at nothing more then Gods glory, and you my Countrey-mens welfare, so with more boldnesse doe I send it abroad, as it is, never doubting but that it will, not onely finde friends, but be kindly accepted of among honest-hearted and religious people; for the censures or respects of Malignants, wicked and godlesse men, I regard not.

But if there shall be any, who, in stead of taking warning by this alarme sent abroad by me, shall let loose their tongues against me to defame me with any manner of malicious, idle, or wicked speeches, their words shall no further vex me, then that they no more respect their owne safety, in refusing warning because given by me; for I have formerly taken notice of,

and

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and yet doe see, *tempora et ingenia hominum ad invidiam prouiora, quam ad equitatem*: and therefore have put on a resolution to undergoe what false imputations or slanders soever shall be raised of me, without grieving or vexing my selfe for it.

But if this shall but work that for which I send it into the world, it will rejoyce me exceedingly, and cause me to thinke all my labour not onely well, but happily bestowed, and I shall be further encouraged to goe on in my Studies for the furtherance of my Countreys welfare.

Accept of it loving Countrey-men, though not as a worke of eloquence and learning; yet as a worke needfull, as the case now stands with us, and as a worke which in token of my good affection, I dedicate unto you; let it not, I beseech you, be in vaine unto you, but as God hath hitherto graciously wrought for your deliverance from your enemies, and hath been and is so favourable unto you, that you enjoy such great tranquillity: so likewise account it as a favour, that now, when security possesseth you, he raises up still some to put you in minde of watchfulness, and endeavour to answer his ex-



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pectation who lookes now to finde and have  
some fruit from you, whom so carefully he hath  
not onely suffered to stand, but even manur'd a-  
bout: If he finde none, take heed what follows,  
he hath more judgements then one, and knowes  
how to make this part that now flourisheth, an  
astonishment and by-word to all the earth.

But I doubt not, but as God hath hitherto  
been mercifull unto us, in sparing us, so likewise  
he will open our eyes to behold our sinnes with  
repenting hearts for them, and raise us up from  
security, that still he may delight to dwell a-  
mong us.

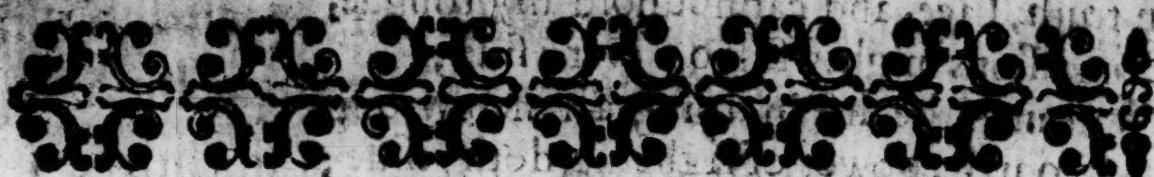
That he may be thus mercifull unto us, shall  
be my daily prayer; and to stirre men up thus  
to meet him, shall be my constant endeavour,  
leaving the successe to God.

*From my Study in  
Skipsey February,*

*16. 1645.*

*W. M.*

*To*



*To the Reader, concerning the occasion  
of writing this Booke.*

**O**Nce did I thinke to have with-held my Pen  
From writing ought, to be for publike view;

Because I see mens labours with disdain  
Rejected are; receiving not their due,  
Yet must I write, although not having hope  
That other men to be rejected more;

But in meere love, to all men to lie ope  
What danger still this Countrey hangeth o're.

It may be that my words will counted be  
As idle; as some mens before me were,  
And those perhaps, that blinded, doe not see,  
Will for my love, my harmlesse musings jeere:

But let them do it, if they but some men rowse,

He blame them not, although they stir not those,

I see, 'cause God in mercy towards this part

A while hath stay'd his hand, remov'd the Sword;

And doth as yet the Pestilence divert,

Which now in many places flies abroad,

And suffers us (if we with them compare

In many places) for to live in peace;

To heare of onely, not to feele the Warre

Which totally upon the Land doth craze,

That we (in stead of giving thanks to God

For his removall of the Plagues away,

And for correcting us with easie rod,

When others beare the burthen of the day)

Goe on in sinne, grow careless and secure,

Forget the troubles which our neighbours' dire



In truth, I see, and cannot hold my tongue,  
 Oppressions mighty fall on every side;  
 Those men the first in doing all men wrong  
 In whom the power of fighting doth reside;  
 Yea, some there are who should our wrongs redresse,  
 Who heave the burthen of our sinnes on us;  
 And, with injustice, poore men doe oppresse,  
 And boldly doe worke mischief by a Law.  
 Under pretence of publike good, the State  
 Is rob'd by some, to serve their private ends:  
 And open Foes our Cause doth not defeat  
 So much, as those who seeme to be our friends.

Which makes some feare, that some among us are,  
 Who meane more falsly, then they let appeare.

Nor they alone; our Ministers, who should  
 Be as our guides and leaders, even they  
 To cleave to their old courses still are bold,  
 And so to Reformation stop the way.

Yea, still they stand for Superstitious Rites,  
 And betwixt God and Antichrist doe halt;  
 And still cry up, to blinde the peoples sight,  
 Those Orders that apparent are in fault.

Like the *Ephesians*, they doe stand for still  
 Their old *Diana*, to increase their gaine;  
 The Altars and the Groves on every hill,  
 By Arguments they stilly would maintaine.

And like that flattering \* Priest of Bethel, make  
 Betwixt the Prince and people great debate.

Nay, some of those who would Reformers seeme,  
 And 'gainst men backward in the worke doe cry:  
 These either of themselves too highly deeme,  
 Or else continue still in vanity.

As covetous as ever they remaine,  
 As carelesse still for ought but their owne ends;  
 Striving those whom they hate for to defame,  
 Mens ruine wishing, rather then amends.

\* Amaziah  
 Amos 7. 10.

Walking before men so disorderly,  
That many take offences at their wayes :  
Too much addict to singularity,  
Gods glory seeking not so much as praise.

Too busie, factious, rending Churches peace ;  
Denying that, to which themselves they praise.

What honest heart doth now not grieve to heare  
The strange confusions that are us among ?  
What base impostors still there doth appeare,  
The Countrey, truth, and Gospell still to wrong ?  
How few there are now zealous for Gods Cause ?  
But still Lukewarme, and carelesse how things goe.

How many are there who are great in shewes,  
Who meerly for themselves their paines bestow ?  
Who for the publike Cause doth purely fight ;  
But have their actions mixt with private ends ?  
Or who doth stand so for his Countreys right,  
As to oppose those who its freedome rends ?

All looke for gaine, all doe themselves respect,  
Gods glory, and the Publike they neglect.

Nay, and not onely so, but men doe strive  
To vex us more, new mischiefes they invent,  
Themselves of Gods good favour they deprive,  
And move him daily unto punishment.

Where is our mourning ? where's humility ?  
What sins are yet repented of or left ?  
Who sees not pride, oppression, bribery,  
With covetousnesse, adultery, and theft ?  
With prophanation of the Sabbath Day,  
And still contemning of Gods Ordinance,  
Seeking how one another may betray,  
Their covetous desires to advance.

In every place, sin still abounds yet none  
Smites on his thigh, or cries, what have I done ?

Where are our dayes of Fasting ? when doe we  
One day, among so many, separate,



To seeke our God by true humility,  
 His plagues to turne away from Church and State?  
 When have we one Thankesgiving for this favour,  
 Of peace and plenty, which we now enjoy;  
 Even in this time, when as the Armies favour  
 On every side, our brethren do annoy?  
 We lie secure, we nought respect this love,  
 Nor once acknowledge that it is from God:  
 We still within our wonted courses move,  
 Nor feares nor dreames of any future rod.

We nought respect our brethrens miseries,  
 Nor pity take on their calamities.  
 For all our sins, we still our selves perswade  
 To live in peace, without en danger more;  
 No threatning still doth make us once affraid,  
 Though we have found true what's threatned heretofore.  
 Our confidence is in our Armies strong,  
 That they will from us keep all dangers cleare;  
 No plagues that may arise our selves among,  
 Or other dangers, we no whit doe feare.  
 We thinke it is not possible that we  
 In these our parts, should suffer any way;  
 Because far from us now's the Enemy,  
 Thus put we far from us the evill day.

And by our deep security doe dare  
 The Lord againe, to bring upon us War.  
 But doe we thinke thus to escape his wrath,  
 And live in sin without controll at all?  
 Thinke we it is not true the Scripture saith,  
 Which threatens wrath, 'gainst men that thus doe fall?  
 Let us not thus deceive our selves, our God  
 Hath as much power still as he had before:  
 Thinke not fond people, that he wants a rod  
 To punish those who doe despise his power.  
 He still hath plagues in store, though none we see,  
 His armory as yet not empty is,

Though

Though now we doe enjoy tranquillity,  
Hath plagues to vex us, if we doe amisse.

“ War is not all he useth to chastise

“ Those people with, that doe his name despise.

Beleeve me I am sorry to behold,

(And too to well I doe behold it now)

That such securenesse should this Land infold,

That nought mens hearts to watchfulnesse can bow ;

In pity therefore, least the plagues should come

Before men be awaked, I have writ,

And this my writing to the view have shown,

That every one may notice take of it.

Oh ! let it now awake you Countrey-men,

Your selves deceive not, judgements still are neere ;

Rowse up your selves from sleepeinesse agen,

See, see, how wrath doth round about appeare.

Prepare your selves, for judgements else will take

In sinne you napping, e're you be awake.

Let no untruth, prejudice affection,

Disdaine, or hate which any 'gainst me beare,

Cause you to disrespect my sound direction,

Which stirs up, and perswades you to prepare.

Disdaine me not, what e're I seeme, I may

Now speake to purpose, though I simple be,

Alth' ugh my writing be not deck'd, or gay ;

I nothing write but needfull verity ;

And none can taxe me that I ever writ

Any to warne, but what hath proved true ;

Credit therefore my words may sooner get,

Seeing at this time, needfull things I shew.

Not that I seeke to get my selfe applause ;

But that I would advance the publike Cause.

I would be loath to see, now War is gone,

A pestilent infectious disease ;

To come our Townes and People now among,

To fetch them hence to death without release.



Or that the Lord should cause the earth deny  
 To bring forth fruit our people to sustaine;  
 Or bring upon us dearth, or penury,  
 Or vex us with some secret feare or paine:  
 Or that he should into our strong Holds send,  
 Or to our Armies, death, them to deuote;  
 Or vex us, as he once did Egypts Land,  
 With plagues unknowne to any man before.

Or make this part, envied by its foes,  
 A laughing-stock to all that by it goes.

I say, I should be loath such things should come  
 To light upon this Countrey to its harme;  
 And that because that I doe hold my tongue,  
 And doe's not men of what I feare forwarne:  
 Who knowes but God hath rais'd me up for this,  
 To write, that men may warning take, and rise  
 From that securenesse, which doth them possesse,  
 And to amend of their iniquities?

In hope of this I write; but if that still  
 Men in their dull security persist,  
 And take no warning by what now I tell,  
 Surely, with hardened hearts they are accurst:

And God a while his judgements takes away,  
 That he may plague them more another day.

But thus in writing, I my duty shall  
 Discharge, by giving warning to prepare,  
 And though fierce judgements shall upon us fall,  
 To all the world I guiltlesse shall appeare:  
 And these my words shall once respected be,  
 And be observ'd by those that doe them read:  
 And other places, though these will not see,  
 Shall warning take, and fly their sins with speed;  
 And those that will not by them warning take,  
 Shall, when as plagues shall fall upon them, say  
 That it was true which unto them I spake,  
 And wish they had been warned at this day.

## To the Reader.

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And those in whom no watchfulnesse is seen,  
Shall wish that they had far more watchfull been.  
My prayer shall be, that this may take effect,  
And bring to passe that for which forth I send it;  
I will not grieve, although with disrespect  
I hated be, by men through it offended.  
For as I seeke not for to flatter any,  
So neither I 'gainst private persons braule:  
I send it forth for to awaken many,  
To all therefore I write in generall.  
What is amisse, passe by, that favour doe me,  
If ought you reape that's good, give God the glory;  
No greater praise or favour you can show me,  
If not, there's nought that can make me more sorry.  
Read o're the Booke, observe, and marke it well,  
Awake from your security. Farewell.

W. Meeke.

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C 3

The

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1954-1955

1944



## The Faithfull Scout.

Giving an Alarme to *Yorkeſhire* (eſpecially to the *East-Kyding*) and to all other places, at this time, freed from War.

### CHAPTER. I.

*That God hath variety of Judgements to puniſh ſinfull and rebellious people with-  
all.*

**I**T was not without cauſe that the Apoſtle ſaid, *It is a fearfull thing to fall into the hands of the living God: For Heb. 10. 31.* ſurely moſt miſerable and wretched is their condition, that by their evill actions have made God at ſenſivity with them; it were better for ſuch (if they might ſo be free,) that a miſtſtone were tyed about their necks, and they caſt into the bottome of the Sea, then that they ſhould live to abide all the plagues, judgements, and miſeries which the Lord hath to inflict upon them: for who can name or reckon up all thoſe ſorts of puniſhments that he hath in his Armory, ready at any time upon occaſions, to ſend to execute his fierce wrath upon thoſe who walke perverſly before him? many ſeverall ſorts the Egyptians felt in their Land, and them ſo ſtrange as were never before that time heard of; and yet the Lord threatens his owne people, that if they would not be obedient but walk  
unto-



*Dent. 28. 61.* untowardly before him, hee would send plagues upon them which were not written in the Booke of the Law, even new plagues which were never before sent upon any: and yet it wee looke upon the curses threatned, wee shall

*Dent. 28. 15,* finde them many, strange, and fearfull; for he not onely  
*63. Lev. 16.* threatens to turne every Blessing into a Curse, but, if that  
*18, 22.* will not serve to deterre them from their evill wayes, he

tells them he will bring seven-times more plagues upon them then before; and if they would not be reformed by them, but still walke contrary unto him; then hee would walke contrary unto them, and punish them yet seven-times more: nay, and if that would not serve, he would plague them yet seven-times more.

*Verse 29.* Yea, and if for all this they still would walk stubborne-ly before him, he threatens that still hee would encrease his judgements, and walke contrary to them in fury, and cha-llenge them yet seven-times for their sins.

By all which fearfull threatnings, he would have us to observe what variety of plagues he hath to inflict upon

*Dicit Prophe-* stubborne and stiffe-necked people, who will not be refor-  
*ta Deum a-* med to walke according to his command; seeing that e-  
*periret huius-* very time he punisheth, he can change his judgements, and  
*rum suum,* yet make them every time more fierce and fearfull then o-  
*mnempe quon-* ther: well therefore may he be said to have an Armory sto-  
*am habet v.* red with weapons of indignation and wrath, when hee  
*rios & multi-* hath not onely one or two, but many, yea, infinite seve-  
*plices modos,* rall sorts, and them too so strange, that no man can con-  
*qui humano* ceive of them: for contrary to all expectation, and against  
*sensu compre-* all meanes oft-times he brings punishments upon the un-  
*hendi ne-* godly and wicked men; For even in the day time wicked  
*quoniam, ubi* men meete with darknesse and grope at the noon-day. The  
*vult impios* Sun he causes to loose his brightnesse, and the cleare day  
*perdere. Cal.* its light; in vaine can any expect safety if he walke in his  
*in Jer. 50. 25* evill wayes, for with the froward, God will shew himselfe  
*Lob 5. 14.* froward, and to those that walke contrary to him, will hee  
*Psal. 18. 26.* walke contrary; for what is man that he can strive against  
*Pf. 7. 11, 12, 13.* God?

## Chap. i. The faithfull Scout. 23

God? For if he were never so strong he could not be free, seeing God can (if he pleaseth) meet with him in any place at any time, upon any occasion.

This Doctrine the Prophet taught the Jewes, when they thought, because one judgement was past, that then they should have lived in safety for ever: nay, saith the Prophet, *Rejoyce not thou Palestina, because the rod of him that smote thee is broken: for out of the Serpents root shall come a Cockatrice, and his fruit shall be a fiery flying Serpent.* So that though one judgement were taken away, yet should they not be free, for as much as two in its roome, more fearefull, should follow; in vaine should they expect immunity, for out of the root of one plague should spring another, untill they should be consumed utterly from the face of the earth. Isa. 14. 19.

And it is no marvell that he hath such store, seeing it is he that created darknesse and evill; if there were no punishments apparent, he could presently bring them, for why, he can produce them from nothing: when men think the coast is cleare, and there is no danger, peace, nor feare of any; when they cry, Peace, peace, then shall sudden destruction come upon them as upon a woman in travell, and they shall not know which way to escape. This the Jewes found to their woe, the Egyptians had raised the Siege from before Jerusalem, and all the Army of the Caldeans were gone, so that there was no danger feared or expected. Jer. 37. 10.  
But what saith the Prophet? If (saith he) *ye had smitten all the Army of the Caldeans, so that there had remained no more then wounded men, yet should they burn this City with fire; for as it is with homines is as easie for him to save by many as by few, \* So is it as to deperdere, quam fieri by few as well as many.* For he that could turn away the Assyrians from Jerusalem alone, could likewise strengthen a weak Army to destroy it when he pleased; but though they were not aware of it, yet did he bring again the same Army which they least feared; for no doubt but they were terrified. Cal- Isa. 45. 7.  
little or nothing affraid of the Army of the Caldeans, plect. in Jer. 37. 10.  
D which Jer.



\* See an example of this in the hystory of Serpents.

which was chased from them, and yet that danger came the soonest upon them: for thus sometimes the Lord meets with men, and againe sometimes quite contrary; for sometimes when men seeme to be afraid of a judgement, and therefore prepare against it, because they thinke nothing can hurt them but onely that which then they fear; perhaps before they be aware, some other falls on them which they least expected. Thus in a manner it befell those Israelites that came from Egypt with *Moses*; they cry'd out against him and *Aaron*, that, because they brought them from Egypt into the Wildernesse, their children and their little ones would all bee destroyed in the Wildernesse: but quite contrary it fell out to them, For, (saith the Lord) those little ones which you said should bee a prey, &c. they shall goe in thither and they shall possesse it: but as for ye, turne, &c.

Deut. 1. 39.

Verse 40.

\* And now perhaps he may destroy us by them contrary to our feare.

Job 25. 3.

Psal. 68. 17.

Dan. 7. 10.

We ourselves in this Land may by experience know this, for we once suppos'd and fear'd that Forreigne foes by invasion might worke our ruine; and to this end prepar'd our Ships, &c. but now quite contrary to the expectation of most (though indeed alwayes feared by some) God hath met with us, by sending a spirit of disunity among us, which is now like, without Gods especiall mercy, to worke our utter destruction. I might therefore shew how he hath sometimes feared a place with one plague and punished it with another, but what hath beene spoke may shew sufficiently his variety, &c. For who can number his armies, (saith Job) he hath so many none can tell the number of them. And yet besides all his visible judgements (and the Earth, the Sea, and all things in them are ready to execute his command: the Heavens, the Stars, &c. are all at a becke to doe what he pleaseth) he hath an invinsible Army consisting of twenty thousand charrets; nay, even thousands of Angels who are without number: therefore who can but assent to this truth, that God hath variety of punishments to inflict upon wicked men, &c.

Which

Which yet will more manifestly appeare, if we consider how he hath met with men in those places where they expected safety, and where it was thought no feare could come: nay, which were so strong or free shot, that it was thought impossible for any harme to enter; from which it was thought troubles were so far, that they were resorted unto by men to take delight in; even in those places, I say, God hath oftentimes vexed men with unacoydable miseries. Thus he met with those rebellious Jews, who, notwithstanding they were fore-warn'd, would needs go into Egypt, because, as they thought, there they should neither see nor feele any evill; but even there, contrary to their expectation, the Lord threatned evill should finde them out; *The sword (saith he) that you feared shall overtake you there in the Land of Egypt, and the famine whereof you were afraid shall follow close after you into Egypt, and there ye shall dye.* And the very same doth another Prophet threaten against those who expected help or deliverance from Egypt: *The strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.* Even there where they hoped to finde comfort, and by whom they expected deliverance, there they found sorrow, and they became a snare unto them, and their hopes not onely failed, but they were in a worse condition then otherwise they would have been in; for they on whom they leaned did not onely breake, but wounded them. And indeed it befalls many times thus to men that fly from danger; they finde worse entertainment then they departed from. Those five Kings that warred against *Joshua*, thought they had been past danger when they escaped from the Field and fled into a cave at Makkedah: but destruction followed after them, and a worse death (more shamefull and ignominious) hapned unto them then that from which they fled. In a word, there is no place free from dangers, or that can priviledge those whom God will have punished: judgements oftentimes begin at the Lords Sanctuary, and in those places where men think

*Jer. 42. 14, 15, 16.*

*The strength of Isa. 30. 3.*

*Josh. 10. 16, 24, 25, 26.*

*Ez. 2. 9. 6. Vid. infra*



themselves safest, they there meet with the most dangers, so that by this likewise the point is more cleerely proved, &c.

And as the inflicting punishments upon men in all places doth witnesse the Lords variety of punishments, so doth his sending them upon all sorts of men: the rich man is not spared for his wealth, nor the poore man for his poverty, nor the noble man for his honour, nor the Magistrate for his authority, &c. but all sorts, and all conditions, if they offend, are met with, one way or other.

God can doe unto wicked men for their destruction, as he did unto *Job* for his correction, and you know what sundry meanes he had to make him poore, though a very rich man, and one whom men in the world might think almost a thing impossible to make poore: he had the Sabeans, the Caldeans, a fire from Heaven, and a great wind from the wilderness to bring to passe what he had determined; so that nothing could save *Job* from these judgements, which, though to him they were but fatherly corrections, yet, I say, may shew us what severall sorts of punishments he hath to meet with the richest man that is, if hee walke otherwayes then he would have him.

*Job* 1. 15, 16,  
17, 18, 19.  
  
*1 King.* 22.  
30. 31.

*Ahab's* Army, nor his greatnesse, nor his shifts could save him from that death which the Lord had threatned against him; subtile indeed he was, in that hee disguised himselfe, and advised *Jehoshaphat* to goe like a King: by that meanes, in all likelihold, he was like to escape, seeing the Syrians were to fight with neither small nor great, but onely with the King of Israel, whom they might take (as they did) to be *Jehoshaphat*; he being only in Kingly robes; and yet for all this, could not *Ahab* escape; for an arrow, shot from a bow at a venture, hit him betwixt the joynts of his armour, and slew him: worrhy is the story observati-  
on, for it doth plainly set before our eyes, how God, to execute judgements upon offenders, will use even strange and unknowne meanes, to the admiration of the beholders, and the shewing forth his power and wisdom to all the world.

For

For thus wonderfully met he with the Tyrant *Maximins*, who having lost the day in the Field, threw from him his princely robe, and thrust himselfe among the common Souldiers; and after disguised himselfe in the habit of a servant, and hid himselfe in Townes and villages. But, (saith the story) he could not hide himself from the watchfull eye of Divine providence, for after hee thought himselfe in safety, (marke it) he was stricke with a thunderbolt to the ground, his body being so withered he could scarcely be knowne: such strange judgements were sent upon *Nabuchadnezzar*, *Belsazzar*, *Herod*, *Pontius Pilate*, *Arim* the Heriticke, &c. and many other which I could name, who were punished with strange judgements which were not before heard of.

*Euseb. de vi-  
ta Constantine:  
Lib 1. cap. 51*

*Dan. 4. 31, 32  
& 5. 30. Acts  
12. 23.*

*Euseb. Eccles.  
Hist. lib. 2. cap  
7. Socrat. eccl  
Hist. lib. 1, cap  
38.*

I could further enlarge this Chapter by other proofes and arguments, to testifie the truth of the point in hand; but I know it is needlesse, and it may be will be accounted foolish by some, that I have already, or should heape up so many testimonies to prove an undeniable truth: Therefore I conclude, that God hath variety of judgements to punish obstinate and rebellious sinners withall.

## CHAPTER, II,

*Shewing why, and when the Lord uses variety of judgements, &c,*

**W**HO can search into the unknown depths of the Lord; for who ever hath been his counsellour? yet those things that are revealed, belong unto us and our children. And as far as God hath been pleased to reveale himselfe, so far may we lawfully search into; to the

*Rom. 11. 34.*

*Deut. 29. 29.*



comfort of the godly, the terror of the wicked, and edification of all men in the way of truth. And surely not in vaine hath the Lord appointed such variety of judgements to take hold of and devoure those who walke stubbornly before him: but hee sends abroad his unknowne plagues to the end to cause the glory of his power to shine the world over; that every one may take notice of his unsearchable wisdom, in providing judgements unavoidable for his enemies: for this cause did hee send such

*Exod. 10. 2.* strange and unheard of plagues among the Egyptians, that his power and mighty acts might be told to their posterity which should come after; and that all the earth might know that he was the Lord, and that none could do such wonders, or produce such plagues, as hee could doe: for this, through his many sorts of plagues, hee caused the Magicians to confesse, when hee turned their dust into lice, which they could not doe, but were forced to confesse that

*Exod. 8. 19.* that was the finger of God; thus, even against their wills, acknowledging his power, farre above the power of any creature: and if that had not caus'd in them an acknowledgement of his power, hee further would have made knowne his unspeakable strength to their terror; for the Lord alwayes punisheth those that will not worship him, more grievously, then even wicked Tyrants can invent to punish those whom they hate, as a Tyrant confessed: for he will have it knowne that he is the Lord, and that from the rising of the Sun, and from the West, there is none besides him, that hee is the Lord, and there is none else.

*Euseb. Eccles.  
Hist. lib. 4.  
cap. 13.*

*Isa. 45. 5, 6.*

*Isa. 43. 12.*

*See Exod. 12*

*12. & 7. 5.*

And therefore it is that hee doth many times many strange wonders, and brings to passe, without any meanes, or at such times when as no other can be said to have any thing to do besides him, even that all men may witness that he is God; thus hee threatned to bring many sorts of judgements against Gog: as the Sword, and the pestilence, and Bloud, and overflowing Raine, Hailestones, Fire and Brimstone,

Brimstone, and why so? Even to magnifie himself, and sanctifie himselfe, and that he might be knowne in the eyes of many Nations, and that they might know that he is the Lord. *Ezek. 38. 21. 22, 23.*

So that you see, how that one cause why God uses variety of judgements, is, that so his power and might may be knowne, and confessed of all the world; and therefore, when God hath done many strange things for a people or nation, when he hath wrought many strange deliverances, and exalted himselfe in their eyes, and made it apparent before them that he is the Lord, and that he only brought downe and subdued their enemies under them, &c. and yet they forget to acknowledge the Lords power and strength, and to extoll it, and show it forth to all about, &c. such a people may justly expect other judgements then formerly they felt. *See Deut. 4. 32, 33, 34, 35, 39.* *Read Ezekiel Chap. 5. and note it well.*

Againe, he doth bring forth such strange plagues and such variety of, &c. that all the earth may feare before him whose power is so mighty, that no creature is able to resist it. For it is very usuall, that when men (after punishments be inflicted) will not yet feare the glorious and fearefull Name *Jehovah*, then the Lord will make the plagues of such people wonderfull, even such as none before them ever felt, and such as are not written in the Booke of the Law: thus the Jewes were punished, as the Lamenting Prophet complaines, they felt that sorrow which none before them ever felt: God punished them more severely then ever he did any before them, their miseries were unutterable, and all this was because they feared not the Lord, though formerly he had sent many judgements to call them to repentance: such indignation he hath against those that no better take notice of his power, to feare his great and excellent Name, to humble themselves under his mighty hand, and to tremble at his judgements when they are abroad in the world. *Eccles. 3. 14. Deut. 28. 58, 59, ver. 61. Lam. 1. 12. See Ezek. 5. ver. 5. to the end.*

Now, againe, consider this, and if you see any place or people who have been corrected with heavy and sharpe



afflictions; and yet now that they are removed, they feare not the Lord, but goe as boldly on in their sin as formerly they did; then may you conclude, that he will againe be upon that people with more fearful and strange plagues then ever yet they felt:

Isa. 37.

ver. 29. to 36.

And as he multiplieth plagues, &c. to cause men to fear before him; so to beat downe the swelling pride of wicked Tyrants, who vaunt and boast themselves of their strength and power against the Almighty, as did *Senacherib*, with whom the Lord met after an unusuall manner, and cut downe his pride at once to his shame: if hee had not thus cut him short, hee would have continued in his blasphemous opinion, that the God of Israel could not deliver his people from his hand; but, I say, to disappoint these proud boastings of his, he brought downe his high lookes in a moment, and sent him away without doing any harme to his people.

Exod. 14. 13.

Ver. 14.

Moreover, he doth thus use variety of judgements and manner of workings, to comfort his owne people, who, otherwayes, because of many exigences they are brought into, would not know which way to turne themselves to looke for safety: for many times his Church and people are so beset about with enemies and cruell tyrants, that there is not the least hope of deliverance left unto them, to mans thinking, but only that they trust in the Lord, knowing that he is both able and knowes how to deliver them, notwithstanding of all their foes. In this distresse were the Israelites at the Red Sea, which way to betake themselves they knew not, to the sight of man there was no hope of safety for them; yet *Moses*, who knew that God had more wayes then one to destroy their enemies, and deliver them, comforts them, and bids them that they should not feare, but that they should stand still, and see the salvation of God. For (saith he) *The Lord shall fight for you, and you shall hold your peace.* And yet, though he thus comforted them, it is very likely that *Moses* himselfe at that instant, knew not how

how the Lord would deliver them, for, while hee spake to them, he cryed unto the Lord for deliverance, trusting *Ver. 14.* on his power for their safety; and accordingly, otherwayes then they expected, God did shew forth his mighty power, and destroyed their enemies with a judgement never before shovne upon any people. In such a case was *Jehoshaphat* when the children of *Moab* and *Ammon* and others belides them raised an Army against him; he was in such a condition, that he had no might at all to withstand them, all that he and his people could doe was to lift up their eyes to heaven (weake strength to make resistance to such an army, to any mans thinking) knowing that the Lord was able, and knew how to worke their deliverance, though they knew not: and so did God worke for them, and sent a Spirit of disunity among their enemies, whereby they destroyed one another, and left no other service for them to perform *2 Chro. 20.* then to gather the spoile; so graciously working for their *23, 24, 25.* good by such meanes as they thought not of.

And not onely to comfort his people, but to keep them in awfull reverence towards him; for the dearest of Gods children would go neer to forget him, if he did not sometimes put them in minde of their duties by correcting them *Deut. 8. 2.* by sundry sorts of corrections: thus he dealt with the Israelites in the wilderness, they were afflicted with hunger, and had no other bread but what the Lord gave them from *Ver. 3.* Heaven, that they might know that man lived not by bread alone, but by every word that proceeded out of the mouth of the Lord. And hee led them through the by-*Ver. 15.* pathes of the wilderness into places where they knew not *Ver. 16.* which way to take, or whither to goe, and deprived them of water, and affrighted them with fiery serpents, &c. and all this he did to humble them, and to prove them, and to keepe them in obedience to him who, otherwayes perhaps would have forgotten him, and have attributed all to their own power and strength: for this all men are prone to do, and therefore doth he alwayes exercise them in afflictions;



that they may be evermore ready to undergoe patiently what ever they shall endure; and may, in what state soever they be, learne to be content; and that they may continually watch, because they know not either in what houre, or in what manner hee will send afflictions upon them.

See Gen 11.  
3, 4, 5, 6, 7, 8.  
to this purpose

Againe, he uses variety of punishments that none may (through any policy) know which way to escape his hand; man who is alwayes carefull to free himselfe from that which he thinkes is troublesome, invents many wayes and meanes to provide for his owne safety; nature being alwayes studious to preserve it self, and therefore we see how (to secure themselves against the stratagems of War) men have invented meanes whereby they remaine safe in the midst of danger, and safe, though the instruments of death surround them.

And likewise to free themselves from infection by contagious diseases, they have their cordiall preservatives, perfumes, &c. whereby they can walke without feare or danger where death cuts downe on every side of them, so that, I say, If the Lord used not many sorts of plagues, men would seeke to hide themselves from him (though they can never doe it) or to devise meanes to keepe themselves from danger, and so to escape punishment; but the Lord prevents their escaping by his variety of punishments which he hath in store, that they cannot tell how to prevent them, because they know not how they will come or what they will be; for all the policy or devices that any can devise, cannot free them from Gods hand when he will punish: seeing hee hath not some few but many, and them so strange that none knowes how to shun them, they can finde no evasion but hee will meet with them by one plague or other, if by their doings they have provoked him.

Lastly, we must know that God uses variety of judgments, &c. that so it may be knowne that he hath an hand

in

in all judgements that are sent upon the earth; for if sometimes strange and unusuall things were not heard or scene, if the Lord did not punish sometimes after one manner sometimes after another: men would belye the Lord, and say, it were not he that sends judgements abroad in the world, but they would ascribe it to Fate, Fortune, &c. as if the Lord had forsaken the earth and suffered all things to run at randome without disposing or guiding; or if no destruction came upon the enemies of his people, but by chance, or that he were impotent and could doe nothing but as it happened according to the course of times, &c. Thus the Syrians thought, for they would not beleve that the God of Israel could doe any thing for his peoples safety in any place but on the hills; they thought if they got the Israelites into the valleys there they should have them out of Gods protection or power, and there they should vanquish them; not considering that their former overthrow was from and by the Lord: and therefore to let them know their destruction was from him, hee show'd himselfe as well a God in the valleys as on the hills, and delivered all that multitude into the hands of his people.

*Isa. 42. 9. &  
43. 12, 13.*

*1 Kin. 20. 23*

*Ver. 28.*

And as the Syrians were thus incredulous or heedlesse that judgements came or were sent from God, and therefore stood need to bee awakened: so are many even as yet in the same disease, and therefore the Lord sends such judgements and plagues sometimes, that all men may know that no plagues can come from or by any, but from and by his command; and shewes, by the variety that is in the world, that he alone is he that creates evill, and hath his armory stor'd with all sorts of punishments that he will at any time use.



## G H A P. III.

*Seeing the Lord hath many sorts of Judgements, men ought to examine their estates how they stand before God, whether they may expect peace or dangers. A discovery of many finnes in these parts found out by a slender examination.*

**Y**OU have heard how the Lord is stor'd with variety of Judgements, either to inflict upon his enemies, or to comfort his people, or to deliver them from dangers or the Tyranny of the wicked. It behoves us therefore all in these and all other parts, that are, by Gods especiall favour, in some good measure freed from the misery of War, to examine our estates that we may know what we may expect from the Lord; whether againe more plagues to punish us, or a farther freedom from troubles.

For to bring us into a sure and certaine knowledge of this, we are to take notice of what was delivered in the precedent Chapter, which hath shewn, why and when the Lord uses variety of judgments against a people; and if, by examination, we finde our selves in some reasonable measure to have answered Gods expectation, by taking warning by former judgments, and ascribing the glory, power, and Majesty due unto him, and in fearing his greatness accordingly as he desires, and submitting our selves under his mighty hand with reverence and humility; not stubbornly exalting our selves against his judgments, but thankfully embracing what he shall send: we may then hope that our God will no more reiterate his judgments upon us, but in time more perfect this happy begun worke of our enjoying of peace; and that we shall be a selected peculiar people, in whom he will take delight, and who shall be as a brand pluckt from the fire, or as a remnant whom he will save, to declare the dangers, from which we have been

been delivered, to all the world to his praise.

But if on the contrary, by due and impartial examination, we find that as yet Gods former corrections have not wrought those effects forementioned in us; but we that still remaine presumptuous, stiffe-necked &c. then we may have cause to feare, that though the feare of Warre be removed from us, yet it is but to make us more unexcusable before God, but that still we shall have sent upon us other punishments, that we little as yet feare or dread of.

Now therefore let it not be offensive to any, if I a little examine our estate, and, by searching our doings, show what we may expect. And in very truth, when I look over our people, and see what security, carelesnesse and presumption possesseth them; how they blesse themselves in their iniquity, and put far from them the evill day: it causes me to feare that as yet there is not wrought that humility or reformation in any among us, as God requires in those, whom he will establish in peace.

For as yet (for ought I can perceive) the fearfull name of the Lord is not feared among us as it ought to be; nor his mighty power and strength feared as it ought to be; if they were, the judgements that our brethren now suffer, should as much make us afraid, as though wee our selves did beate them: the Lion hath roared, who can abide fear? or who is there but should feare? yet he roares but who doth feare? the voyce of the Lord was so fearfull to Adam, that (when he had sinned) when he call'd he hid himselfe, and for shame durst not appear, for he was affraid, because he was naked. When the Lord descended downe upon Mount Sinai, though it were for their good, yet his dreadfull Majesty made them so affraid that they neither durst approach nigh unto him, nor heare him; yet the Lord, as I said, hath roared among us, and hath call'd upon us by his terrible voyce of War, and not onely so, but descended downe in judgements upon us, and by fearfull and terrible sights, hath spoken unto us to prove us that wee may

of our blood

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Amos 3. 8.

Gen. 3. 10.

Exod. 20. 18,

19.

2. 2. 2. 2



Exod. 20. 20.

Isa. 5. 19.

1 King. 21.

25, 26, 27.

Jonah 1. 2. &

3. 5, 6, 7, &c.

8. 8. 10. 11.

10. 8. 10. 11.

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Psal. 12. 5

fear before him, and not sin: and yet for all this we feare not, nor come in humility, trembling before our God, or show that we have any desire that the Lord may no more speake unto us after that manner, or in such terrible sort; but rather by our actions, say with those godlesse men, *When will the day of the Lord come? Let it make haste that we may see it,* &c. which doth evidently demonstrate unto us,

that as yet we are in the number of those stubborne ones, for whom the Lord hath many fearfull plagues in store.

And as our fearlesse carriages, so our untameable actions, notwithstanding of Gods judgements threatned and executed, doe testify to our faces that we are as yet a stubborne and rebellious people, even surpassing men and places of extreme wickednesse. Idolatrous *Abab*, a Tyrant, and a brazen-fac'd Varlet, at the denouncing of judgements against him by *Elijah*, at the length humbled himselfe in sackcloth and ashes, and became some what like a repentant. *Nineveh*, a wicked city, and a place of all manner of heathenish Idolatry, pride and oppression, &c. yet at the preaching of *Jonah* repented, and no doubt but for a while they somewhat amended of their former courses.

But we have not onely plagues denounced and threatned against us, but, for our abominations, executed upon us, and yet have not we left our evill wayes; nay, not so much as humbled our selves for them, but still look as high as ever, and oppresse and tyrannize over the poore, and grinded their faces by extortions, and squeeze them like sponges, to fill our owne bottles; and proudly presume upon our owne wayes, to follow them at our pleasure without controllment; but in very deed such deeds as these will proclaime us wicked, and will cry loud unto the Lord to cause him arise to heare the sighings and teares of the needy, and come down in wrath upon us to deliver them; and, in the meantime, while we retaine them unrepented of, we may assure our selves that by them we are liable

to other of Gods judgements which he hath in readinesse to powre downe upon us when he pleaseth.

Againe, truly it is a token of small amendment, when men, after they have been corrected, still proudly and undecently carry themselves towards the people of God, and such as desire to live blamelesse amidst a crooked and forward generation; I wish, by examination, wee could finde none such among us; but there stands need of no candles to search in corners for them, seeing they are as soone to be found as flies in Summer, for daily wee may hear them railing upon, nick-naming, scornfully using, and deriding such whose care exceeds the common sort in religious performances, and what is this but a mocking of God himselfe? and shamefully making it appeare, that yet our hearts are estranged from the truth, and that our love is yet far short of what the Lord requires towards himselfe or people: for while we thus despise our brethren whom we do see, how can we love our God whom we see not? Alas, it is great pity that the former corrections which we have had have wrought no more love in us, or how ever have not better reformed us, but that as yet we should make mocking stocks of those whom God loves: O, methinkes the woefull effects that followed *Ismaels* mocking of holy *Isaac* should have deter'd us from this sin! much more when we had both his example and Gods judgements to affright us; but still, I say, it hath not, but as much bitterness and hate is against them as ever, as little love or affection to them as ever, as much striving to defame them as ever, & as much mocking them for their holy performances as ever; & therefore assuredly this sin, among the rest, will be a further provocation to cause the Lords wrath to arise, to send some other plagues, besides those we have already felt, upon us.

And if we looke againe upon our wayes by unpartiall examination, we shall finde unthankfulnesse for our deliverances which God hath wrought for us, among the rest of our sins, which can never escape without further punishment,

1 John 4. 20

Gen. 21. 9.

ment,



ment, the Lord hath done some good amongst our enemies to fall from among us, and hath let us see our desires upon them: in a word, the limbs of Antichrist are cut off, and brought into subjection as much, or more, with us then in any place of the Kingdome, yet we forget to rejoyce with a holy joy, because God hath avenged us of them, or to ascribe or render salvation, and glory, and honour, and power unto the Lord our God whose judgments are true and righteous, and who hath judged the great Whore, and her adherents, and hath avenged the blood of his servants at her hands: this wee have so farre neglected to doe, that some among us are sorry it is done, and few, I feare, esteeme of it as such a blessing as indeed it is; which cannot chuse but be very displeasing to God, who alwayes expects, at the least, thankfulness from those for whom he workes deliverances; and ever takes notice how they doe show their thankfulness, and if they neglect he will punish their ingratitude with other punishments; Thus the Lord made a promise to David and his seed, he promised that the enemy should not exalt upon him, &c. and that he would beat downe his foes before his face and plague those that hated him. Yet, (saith he) if his children forsake my Laws, and walke not in my judgement, &c. then will I punish their transgressions with the rod, and their iniquity with stripes. And that which the Lord promised therein favour, we may justly expect to be performed against us in wrath, even because we forget to render to the Lord due thankfulness, &c. that he will come upon us with other plagues, to visit our neglect severely, for nothing more certaine, then that such a sinne at one time or other shall be punished.

Moreover, we are to know, that it is no small provocation to cause the Lord bring upon us other judgments, when as now, while we have time and fit opportunity without interruption or hinderance, we doe not reforme those abuses in Church and State which have so long been

been displeasing to God, and offensive to good people: and, for to have liberty to doe which, we have so long stood ingaged in military affaires, I am loath to give the least occasion of wrangling to those who hatefully and scoffingly aske what we have been doing all this time, and for what did we fight, &c. because that Reformation which we have so long expected is not perfected.

But this I must needs say, that I much marvell that so many needfull things, which might (in these parts that are freed from all apposites that are able to resist) be performed, are so long left undone; to let passe many things and instance in one, whose neglect it is I know not, but me thinkes the Churches affaires among us go very slowly forward: one maine cause of our former miseries was, the want and negligence of Pastours; many places, whose stipends were sufficient to have maintained able Ministers, have, through the covetousnesse of men formerly in authority, beene deprived of all teaching, which hath occasioned great inconveniencies. And still, this is no whit amended, for those in authority can be content to looke over these things vvithout reforming them; nay, even to take the in-comes of such places, and yet never looke to provide any to teach the people; a fearfull neglect, for I dare say, untill people be better instructed, vve shall finde our desires longer in performing then vve expect; and if this be the vway to instruct the ignorant, it is a newv one, vvich none of the faithfull ever knevv of, and I beleeeve good *Nehemiah* vvould have scorn'd to have done it, for his chieftest care vvvas to provide teachers for the people, and maintenance for them, and for that contended vvith the Rulers, and vvhy should not the like be done by us vvho pretend Reformation?

*Neh. 13. 10,*  
11.

Besides, the sloathfulnesse of Pastours vvould be looked too, that they be not idle and negligent, as formerly they vvvere; this vvvas *Josiah's* care, to stirre up the Priests and Levitee to the worke, and this ought to be the care of men in

2 *Chron. 35.*



authority, but as yet it hath been carelesly neglected, vvhich makes so many Ministers as yet continue in their former slothfulnesse. So likewise how many prophane or ill-affected Ministers are removed? have vve not still drunkards, cūders, swearers, and all manner of lewd li- vers and scandalous persons in the Ministry? though they vvallovv in impiety, and by their lives and conversations might shame even honest Heathen men; though by them the people can learne nothing, except all manner of sinne and vickednesse, though their doings are so evill that they were more fit to be cast out from hearing, then be set in the place of Teachers: yet even such as these are still in the Ministry, uncast out, nay, unreproved.

Againe, those that have had a great stroake in raising these Tumults, vvho have beene great sticklers in unhold- ing the Popish Army, vvho have adventured estates and lives vvith the adverse party (I meane Malignants and Pa- pists) against the Gospell of Jesus Christ, and those vvho have stood for it, these are not onely admitted to have their liberty among us, but to enter our Pulpits againe to sow sedition among the people, vvithout restraint or re- buke.

And as in restraining of these, so in neglect of Church Discipline, and the keyes for the correction of manners, we are as greatly to blame; every mans will is his law, which makes our Assemblies full of disorders, and scandalizeth our profession not a little: and truly, now when we have this opportunity, nay, and have bound our selves in a Co- venant to doe it, and still neglect it, I know not what to thinke, but truly we may justly feare, that such doings will bring upon us other miseries, besides these which we have already undergone; for how can we but thinke that now, when, according to our desires, the Lord hath granted us opportunity to reforme what is amisse or dis- pleasant to him, and yet we doe it not, that againe he will send upon us such woefull times, that, if we would, we  
can.

cannot? I wish it may not be so, but I assure you we may *our breach of our Covenant* have cause to feare it\*.

Moreover, with these sins already named, we may put *which we have* in our prophanation of the Lords-Day, as a sin which, un- *so solemnly re-*repented of, will bring other of Gods judgements upon *ken almost* (I us; it is the opinion of many good men in this Kingdome, *thinke I may* that the prophanation of that Day hath beene one of the *say altogether* chiefest causes of our miseries; and indeed, to prevent this, *in every point.* I see our *Nehemiahs* hath taken care\*, but that as yet hath *the feareful-*taken small effect among us, for we as much prophane it *nes of which* as ever, even in times of greatest liberty, by drinking, play- *may appear by* ing, revelling, riding, talking of earthly affaires, and de- *these and the* ing our owne pleasures upon it, &c. To these parts Ile say *like places.* no more, then *Nehemiah* did to the inhabitants of Jeru- *Isa. 24. 1. to* salem, *What evill thing is this that you doe? and prophane the the 13. & 33* Sabbath day: did not you fathers thus, and our God brought all *8, 9. See the* this evill upon us, and upon this part of the Countrey? yet ye will *Addition to* bring more wrath upon us, by prophaning the Sabbath. *the faithfull*

And as the prophaning the Sabbath, so the contemning *Scent.* of the Word preached, will help to bring forward more *\* In the Dire-*wrath upon us, we do not secretly whisper, but even openly *ctory for pub-*speake against the Ministers of the Gospell, despising them *like Worship.* that are sent of the Lord, and the Word preached by them, *Neb. 13. 17. 18* carelessly refusing to heare it, as if it nought concerned us; *Si unquam* hence come our seldome Lectures, dayes of humiliation, *futurum sit* or Thanksgivings, our sloathfulnesse at Sermons, and *ut hac Domi-*desires to have them over, &c. these do testifie we contemn *ni nostri in* Gods Word, and our security, and loathing to heare of *externo mini-*any thing against our pleasures, proclaime, that we desire *sterio suo pre-*not the knowledge of the Lord, or any thing that may bee *sentia aufera-*good for us; but rather that our teachers should sooth us *tur, id accida-*up in our vilde courses, and speake unto us smooth things, *propter mundi* and prophecie unto us deceits, &c. like those stubborne *istam ingrati-*and rebellious Jewes, whom *Isaiab* speakes of, against *tuam. Rol* whom, for that sin, very fearefull judgements are threat- *in Joh. p. 579* ned: and without doubt this now will provoke the Lord *Isa. 30. 9, 10,* against *11, 12, 13, 14.*



against us, for there is scarcely any sin which doth so much displease him, as to have his Word and Messengers despised; as I could show, by many examples of his wrath, executed upon divers places for this sin, but I have writ of this at large in another Treatise\*, which I purpose (God assisting me) to send abroad, when I have a fitting time, to it therefore I refer you.

\* Called Brit-  
taines Hiero-  
phant 1, Part.  
4. Chap. 21.

Pro. 16. 18.

Isa. 3. 16, 18,  
19, 20, 21, 22  
23, 24, 25, 26

Neither are we free from Pride, which alwayes cries loud for vengeance; for pride alwayes goes not long before destruction: and therefore what wee may expect let any judge, who still carry our selves as haughtily as ever; especially in those places who as yet have not felt the rage of the enemy, men and women of all sorts doe there behave themselves so proudly towards their neighbours, as if it were pleasant to the Lord to behold their actions: the women of Jerusalem were never more haughty then ours are still, compare their ornaments with the fashion of our Countrey, and see if we doe not surpasse them in all manner of bravery; fearfull were the judgements that the Lord threatned against them, and let us not be high-minded, but feare; for he that is alwayes the same, hath the like (or worse) still in store for us.

Ier. 23. 10.

Againe, (the consideration of which may make us to tremble) we are not as yet convinced for our oathes, and vaine, idle, and wicked swearing, and blaspheming, and taking the Lords Name in vaine: walke the streetes, and without listening, you may heare most horrid oathes and curses on every side, and do we thinke the Lords Word is in vaine, who saith, *He will not hold those guiltlesse that take his name in vaine?* And who knowes but for swearing formerly, our Land was caus'd to mourne; and if still we continue in the same sin, we must needs looke for the same or the like punishment, but many thinke they take not Gods name in vaine, when they sweare by their faith, troth, by light, or by bread, &c. but let not such deceive themselves, for they doe take Gods name in vaine, and fearfully too,

as our Saviour tells us, for they should not sweare at all, *Mar. 5. 34,*  
 neither by heaven, nor by earth, nor by Jerusalem, nor by their *35.*  
 beads, &c. for all these oathes are displeasing to God; yea, *Iam. 5. 12.*  
 and to sweare by false gods, or idolatrous things, as the *See Mr. Bol-*  
 Masse, &c. is more abominable and displeasing to him, *tons Treas-*  
 and a sin which he will hardly pardon, without inflicting *tise call'd*  
 punishments upon the offenders. *How shall (saith the Lord) the Saents*  
*I pardon thee for this? thy children hath forsaken me, and sworne*  
*by them that are no Gods:* as if he should have said, There is *seife-inrich-*  
 a necessity laid upon me to punish you, for should I not, I *ing examina-*  
 should suffer my glory to be exposed to be a laughing stock *tion. Pag. 245*  
 to all men, &c. and therefore while thus we sin, we may fear *Ier. 5. 7.*  
 every moment some plague or other to be sent upon us. *Deus ostendit se quadem*

To conclude, in few words, (because it were too much *necessitate con-*  
 to name all these sins that as yet are practised among us) *stringi, ut tam*  
 if we make but a slender search, we may finde us in these *severas pœnas*  
 parts, guilty of so many crying abominations, and so little *exigat de lu-*  
 true humiliation wrought in any among us, that if the *den, &c. Cal.*  
 Lord hath variety of judgements to send among wicked *pralect. in lex-*  
 and ungodly men, we may conclude and thinke with our  
 selves, that he hath them in store for us, for we are as yet  
 of that number, and cannot say we are free from those  
 sinnes, for which the Lord doth alwayes send sharpe and  
 fearfull plagues.

### CHAP. IIII.

*We cannot expect any Peace or Tranquillity, or to be free from  
 Gods judgements, or plagues, as long as we continue in our  
 sinnes. Objections answered: many fearefull plagues disco-*  
*vered.*

**Y**OU have heard in what a state and condition we are  
 how that, as yet, it cannot be said, that, by the force



mer corrections we have had, we have any thing at all amended our wayes, or humbled our selves before the Lord; and that therefore we may thinke of our selves no better, than to be in the number of wicked men, for whom the Lord hath variety of judgements in store: and not without cause may we thinke so, seeing it is in vaine for wicked men to expect peace, because the Spirit of God hath proclaimed openly, that there is no peace to the wicked: true it is, it is the nature of wicked men, to perswade themselves of peace, though they walke according to the imaginations of their wicked wayes; but that arises out of a false and ungrounded conceit, that God will spare them because of some gracious promises which he hath made unto his people, which presumptuously, and falsely they apply unto themselves; but the Lord, observing this hypocrisie to be in men, denounces very fearfull judgements against them for it; and saith, *That if there shall be such a man, that shall blesse himselfe in his iniquity, and thinke he shall have peace, though he walke, &c. He will not spare such a man, but his anger and jealousie shall smoake against him, and all the curses that are written in the booke of the Law, shall come against him, and lie on him, and his name shall be blotted out from under heaven.* Observe the place, I beseech you, for it concerns all men that are buried in security, as I feare too many in these parts are, who blesse themselves oftner in their iniquity, then they doe God for his benefits; and puts farre from them the evill day, as if for ever they should enjoy peace, never looking into their owne wayes, or perceiving that sin hath been, is, and will be the cause of their disquietnesse and misery; nay, they so behave themselves as if God were bound to continue this peace unto them; or how ever, as if there could be no warre, or further trouble: and because there is no appearance of danger, therefore they feed themselves with foolish hopes of perpetuall tranquillity, as if all judgements threatned against sinners were but in jest; or, as if men might goe on in their folly

Deut. 29. 19.

Jer. 20.

folly without controulment, and in their sins without punishment.

But I would have such to consider what they doe, and be not too presumptuous or secure, for in a day when perhaps they little dreame of it, will Gods judgements thunder about their eares, to their terrour; for sin cannot escape unpunished, by one judgement or another, if men will not obey the Lord, They shall perish by the sword, and dye without knowledge, saith *Elibu*: but I know our people are fearelesse, because (as they suppose) all danger is past; nay, but that will not serve to deliver them, for so long as they sin, so long may they expect punishments. If they refuse and rebell, they shall be devoured by the sword, for the mouth of the Lord hath spoken it, saith the Prophet: But what though the feare of the sword should be gone? yet he hath pestilence to plead against men with all, which worketh in darknesse, and is an arrow that killeth at no me-day. Nay, and if they shall escape both sword and pestilence, yet he hath famine that killeth many thousands where it enters; and if they by any meanes escape all these, he hath still in store, feare, pit, and snare: if they seeke to fly from the feare, they shall fall into the pit; and if they get out of the pit, they shall be taken in the snare; while they thinke to escape one judgement, they run into \* another: for, as *Zophar* very well observes, the condition of the wicked is miserable at all times, and in all places, for vengeance followes him whitherfoever he goes; all the meanes he uses to comfort him proves no better then vexation unto him; in a word, as he concludes, misery is the portion of a wicked man from God, & the heritage appointed him by God. There is no hope for him of immunity, no way to escape unpunished, it is as certaine as a portion, for it is appointed by God himself, in whom is no shadow of turning; nay, and when all these plagues are come upon them for their iniquities, if for all that they doe not amend, Gods anger will not be turned away, but his hand will be stretched out still: though his judgements

*Iob. 37. 12.*

*Isa. i. 20.*

*Ezek. 38. 22.*

*Psal. 91. 5, 6.*

*Ier. 14. 18.*

*Ier. 48. 43, 44*

\* *Incidit in Scyllam qui vult vitare Carybdim.*  
*Iob 20. last v.*

*Iam. 1. 17.*

He tropeis apofniafma

*Isa. 5. 25. & 9. 11, 12, 17.*



ments have been fearefull and terrible, and now are past, yet let none thinke to escape for that, for as long as his hand is stretched out over the Land in wrath, they, continuing in their sins, shall likewise feelee wrath, *If you doe not repent, you shall all likewise perish.*

Luke 13. 3.

Objection.

True it is indeed, these parts have felt the judgement of God, as much as others have done, and the overflowing scourge hath past over it, and therefore now, when the storme is over, it may perhaps by some be thought, that for a little while God did seeme to forsake us, to the end that now with mercies he may gather us, and that in a little wrath he hid his face from us for a moment, that with everlasting mercies he might now comfort us, as he promised his people after their affliction. But let us know, that fresh sinnes require fresh judgements; if by his former corrections we had received instruction, and so amended our wayes, as that they might have been acceptable in his sight, then no doubt but he would have perfected his begun workes, and established this peace which as yet we enjoy upon weake assurance; but seeing that, on our parts, is left undone, but rather the contrary done, we may have cause rather to feare judgements, then hope for mercy; for it is not Gods forbearance of us for a while, that can, without presumption, breed in us a true perswasion of Gods love towards us; for we cannot say aright, that it is, because that God loves us, that he doth not correct us, but rather the contrary, seeing he correcteth every one he loveth, and when he suffers men to goe on in their sins unpunished, it is a fearefull token that he intends the destruction of such. *Why should you, (saith he to the Jewes) be smitten any more, ye will revolt more and more?* giving us to understand, that it is a kindnesse to be smitten: but because I purpose to speak of this towards the end of the Chapter, therefore, now Ile speake sparingly of it, but to come to the matter again. I say, we ought not to thinke to escape punishments; because (now for the present) we enjoy peace; for as our pride,

Isa. 54. 7.

Ver. 8.

Answer.

Isa. 1.

pride, luxury, &c. security formerly begot War among us, and that war hath begotten us Peace; so will this our short peace ripen our former sins, and bring forth new ones, which, without speedy repentance, will beget some other judgements to our griefe and misery.

*Note.*

But you will say, this time of peace which we now enjoy, is imployed in, and towards the advancement of Gods glory, in forwarding the worke of Reformation, and establishing the Churches peace; which works hitherto, God (after the gloomy dayes were over) alwayes blessed, with granting peace and joyfull dayes, untill they were with happy successe accomplished; and it is Gods owne promise, that when the victory is obtained by his people, over the Beast of Rome, the Papists and their adherents, that then they shall enjoy prosperity, and rejoyce over their enemies with exceeding great joy; and we, by Gods goodnesse towards us, have obtained such victories over our enemies (those whom we take to be the Popish Army) that in some good measure they are brought into subjection; and therefore now we may hope these times of joy are begun among us, and that therefore the Lord will not gloome againe upon us, untill the worke of Reformation be thorowly finished: this in effect is the opinion of some, who living in security, persuade themselves of peace.

*Objection.*

*Rev. 19.*

Now, though this requires a larger Answer, yet lett this following, at this time, suffice; true it is indeed, that in the time of Reformation in *Nebuchadrezzars* dayes, after they had wrought through the miseries and difficulties which opposed them, in setting it forward, and bringing it about (as the malicious slanders, and letters which their enemies broached and writ against them, to hinder them) after, I say, they had over-rowed these, which were sent to try their patience, and faith, &c. the Lord was pleased to shine upon them in mercy, as to give them a name in the place, and grant unto them some peace and quiet rest; yea, he was pleas'd to extend his mercy unto them in the sight of

*Answer.*

*Ezra 9. 8,*

*Ver. 9.*



the Kings of Persia, to give them a reviving to set up the house of God, and to repaire the desolation thereof, and so forth. But who ever reads there (and understands what he reads) may quickly perceive what those men thought of that their peace; surely, not that God was so bound, or that he had so promised, or that he would so continue that peace, because of the building of the Temple, or the Reformation which they did intend, as that (how ever they carried themselves before him) it should continue: I say, neither *Ezra* nor *Nehemiah* thought so; for *Nehemiah* tells them, that if they still continued in their sins (as prophanation of the Sabbath, &c.) notwithstanding that God had delivered them, to the end, to performe the worke in hand to his glory; yet he would again bring the same judgments upon that remnant, as he had done formerly upon their fathers. Consider of those places in the Margent.

*Neb. 13. 18.*

*Ezra 9. 13.*

*14. 15.*

The like ought we to thinke of this our Peace which we now enjoy, not that God is so bound to continue it, or that he will so continue it, meerely because of Reformation, except withall, we reforme our wayes, and doe better, then our forefathers have done; may we steale and commit adultery, and serve, and swear by other Gods, and prophane the Sabbath, &c. and say, we are delivered to do these things? or thinke because we stand for, and pretend the Reformation of abuses in Church and State, that therefore we may doe any thing, and yet God not punish us? let no such vaine thoughts deceive us, if we doe those things that others have provoked God against them by, we must expect to feele what they have felt: For God is no respecter of persons.

*Ram. 2. 11.*

*Objection.*

I, but will some say, shall the Papists flourish againe among us? Nay surely, that they shall never doe; for God hath threatned a finall overthrow to them, which is in part executed against them in this part, and if they doe not againe make head against us, no other can harme us.

This

This Objection is a branch of the former, but we will *Answer.* answer it particularly at large, because I finde, in discounting with men, many too much addicted to thinke, that as long as we can keep the Papists in subjection, there is no feare nor danger of further misery; as if God could or would punish us by none but them, they I know hitherto have been the onely instruments of our miseries, and indeed (if they should continue among us in any power) they would be so still; but yet to thinke that God cannot or will not punish us by any other meanes then by them, were presumption intollerable; and yet why may not the Lord give them power over us againe, because of our abominable sins, and cause them againe to triumph? this he may doe, and yet have decreed their fall neverthelesse; and I wish we doe not so far provoke him, as cause him to do it; the Lord had determined the fall of the Canaanites, and yet gave them victory over his people more then once. Though the Benjamites were to be destroyed by Gods owne command, yet two dayes together they prospered in battle, and slew the Israelites, and so it may be with us if we offend our God: But though he should bring them downe every day more and more, and suffer them no more to insult, yet can he bring judgements upon us by other meanes; he may (let us pray he doe not) cause disunity to arise among our selves, which may breede us much misery: he may bring in enemies by Sea upon us (where a more fitting place in all the Kingdome? considering our security, nakednesse of weapons, and unpreparednesse, and withall the many open, secret, and unknowne enemies, and disaffected ones, and hollow-hearted, lukewarme, and men not caring which way things goe, that are among us; nay, in authority, and place, ready to take part with any, be they French, Spanish, Turks, or Devils incarnate, or what they will, so they but oppose the Parliament, they would be for them) and these, I say, may work our ruine, before ever we dream of them, & make our

*Judge, 20.*



part o' th Countrey the seat of a more fearfull, bloudy, and destroying Warre, then ever as yet, either we, or the Kingdome in any part have felt. God in his mercy divert such judgements from us.

But if none of these punishments by War come upon us, let us but call to mind the point we have in hand, viz. That God hath variety of judgements, &c. and then, continuing in our sins, we can have but small hope to escape without punishment; and the consideration of that, may likewise answer that other objection, namely, that the maturity of our enemies sins, as blasphemies, &c. may assure us of their destruction; and so of our peace: for we must know the Lord can both destroy them and us, if we be wicked; yea, though them by us, yet may we be destroyed by other meanes, for in that we are made instruments to bring them to ruine, it is no ground or signe that we shall not be destroyed. See that place in the Margent.

10. 12.

Objection.

But againe, many say, The Lord is a mercifull God, and will not deale with us after our deserts, though we by our sins have and doe still provoke his incomprehenble Majesty, and so deserve no other favour then continuall miseries, yet for his Names sake, and Covenants sake, &c. he will spare us, and suffer us still to enjoy peace and quietnes.

Answer.

That God is a mercifull God, this Kingdoms experience may at large testifie, and that he spares and will spare, (men deserving wrath) for his owne sake, the Scripture doth witness; as likewise, that he is a just God, a true God, a God that will not suffer the least sinne to go unpunished, especially when men continue in sin, and yet expect favour, such men will suddenly cause the Lords patience to be out of date, for he cannot endure that they should commit ill, and expect that hee should patronage them.

*Passim cele-  
brauit & pa-  
terna ejus.  
bonitas vo-  
luntas ad be-  
neficiam  
prohibet: sed  
exempla tri-  
duntur seve-  
ritas is, quae justum scelus nullo rem esse ostendunt, praesertim ubi tolerantia sua  
contra obstinatos nihil proficit. Cal. Inst. lib. 1. cap. 10. Sect. 1. \* Isa. 48. 11.*

them

them for their ill; by such meanes he is inforced to strike when he would not, otherwayes, he would be accounted as one of \* them, or such a one as they are, ever, co-partners with them in sin. I could wish he had not the like cause to strike in this Countrey, but I feare, we, by our sins, have so far stir'd up his wrath, that there is almost no remedy, but that his ever-loving mercy, must give place to justice, in that the time of mercy hath not wrought those effects that he expects; for it is alwayes expected, that patience and long-sufferance, should lead men to repentance; which, seeing we have altogether (in a maner) neglected, & not onely so, but by his long-forbearance are lull'd asleep in security, and in a strange manner, (because God hath formerly beene mercifull unto us) perswade our selves, that therefore he can or will be no otherwayes; thus heaping up more sinnes, in and by the same meanes, which should draw us to repentance: these our doings therefore, (I say) duely marked, may rather cause us feare that there is wrath laid up for us, and that it shall suddenly be revealed against us; then that the Lord will any longer continue his mercy, and loving kindnesse unto us, to spare us by diverting those plagues from us, that he hath not onely in store, but in part executed upon many of our brethren, who, though their offences (to mans sight) seemed lesse then ours, have already suffered more then we have done; and therefore, while we now see wrath against them, (notwithstanding of their former sufferings,) let us never flatter our selves with hope of immunity, seeing we are in as great, if not greater fault. Ile say no more, but that I would have every one to know, that God is mercifull, but yet let them know, that it is to such as hate, or, at least have a desire to hate and leave off sinning; which when I see but in some reasonable manner practis'd among us, I will then hope to see the Lords mercy, not onely continued, but encreased to us; in the meane while, I will trust in Gods mercy, and hope the best, but I will prepare and

Psal, 50. 21.



advise all I can to prepare to be ready at all times, to undergoe what ever it shall please God to inflict upon us.

*Objection.*

I know againe, what men possesse by security will object, viz. That there is no appearance of evill towards us, one way or other, therefore what need we feare?

*Answer.*

Now I would have all men, (such men especially) to consider, how void of understanding they are to thinke, that, because no plagues are in sight, therefore, God hath none in store; we cannot see into Gods armory what is within it, or if we could, we neither know nor can know how he will bestow them, and therefore how can wee thinke our selves secure, especially, seeing most commonly when men thinke themselves furthest from danger, then it is neere at hand: That very morning that Sodome and Gomorrah were destroyed, the Sunne shone cleare upon them.

*Gen. 19. 23.*

*Raro anteceden-  
tem scelestum  
deservit pede  
pœna claud.*

*Hor. lib. 3. Od. 2.*

*Ioh. 23. 14. 15*

*\* Isa. 47. 11.*

But grant there be no danger apparent, nor feare of any, nor likelihood of fear, yet have we forgotten that the Lord can create evill; even send such plagues as never before were heard of and this is certaine, sin seldome goes unpunished, even on earth, one way or other; though perhaps Gods punishments are not perceived by many; there are who are sick of Gods wrath, and yet know not so much; for as he calls many times upon men when they little take notice of it, so likewise doth he punish, and that severely and fearefully, when they little know it, or take notice of it; for he doth not alwayes punish alike, or openly, not alwayes generally, but sometimes particularly, as a Towne in a Countrey, a Family in a Towne, or a person in a Family; and them perhaps with judgements not apparent to all men, but with more private, though fierce enough, as with terrour of conscience, with inward vexation of minde, &c. and these inward plagues are the fearfullest of all, and the most troublesome; For the spirit of a man will sustaine his infirmities, but a wound spirit who can beare? saith Solomon: it is far more troublesome then any

*Pro. 18. 14.*

corporall punishment that can be inflicted, because, a spot- *Impii pœnas*  
 lesse conscience is a faithfull comforter in time of d' streffe, *luunt non tam*  
 having on its side a witnesse, clearing the party before him, *judiciis quam*  
 before whom alone he stands guilty, that however he ap- *angore consci-*  
 peare to man, yet to God, before whose tribunall all must *entia fraudis-*  
 appeare, he is accounted not as an enemy, but as a sonne, *que cruciatur.*  
 one acceptable in the sight of the Judge; and so, by the *Cic. sev. p. 27*  
 enjoyment of patience, not feeling that fiercenesse in tem-  
 porall afflictions, that others do which are not so provided, *Sua quœque*  
 when on the contrary, if conscience accuse of sinne, and *fraus, & suus*  
 misdemeanours committed against the supernall Judge, it *error maxime*  
 is not onely an accuser, but a judge, and a condemning *vexat, suum*  
 judge; which condemnation pronounced in that inward *quœque sce-*  
 judicature, worketh and produceth horours and feares *lus agitat, a-*  
 past beliefe of any; but the wcefull sufferers in such tor- *amentia-*  
 ments, for the curing of which maladies, no remedies can *que afficit,*  
 be applied; all outward and temporall comforts, being *sua male co-*  
 but as fuell heap'd on, to the end, to assuage the fury of *gitationes con-*  
 a fierce fire, which rather will encrease the flame; for, from *scientiaque*  
 the greater enjoyment of earthly comforts, conscience in *animi maxi-*  
 its unpartiall judgement takes a further occasion to con- *me torrent:*  
 demne, aggravating the condemnation, and consequently *he sunt impiis*  
 the horreur, by how much the neglect hath been of doing *assidua dome-*  
 well, by the helps of these comforts which at any time they *sticæque furia*  
 have enjoyed; by which meanes, no joy can extirpate that *qua dies no-*  
 inward griefe, no comfort dispell that sorrow, no care- *tesque pœnas*  
 lesnesse expell that call, nor no temporall blessing exceede *a' sceleratissi-*  
 that plague, in so much, that many have accounted it to *mis repetunt.*  
 be the next kin, and the nearest by comparison, to the *Externa ista*  
 torments of Hell: yea, some have not sticke to say, that *omnia leviter*  
 it alone was Hell; such a fearfull plague is this internall *nec in longum*  
 feare, and terrour of conscience, which God layes upon *nos tangunt:*  
 many, which is not seen or perceived outwardly to other *interna sunt,*  
 men. I cannot so largely speake of this as I would, but if *que angunt.*  
 God spare me life, and grant me leasure, it may be, I may *Just. lipsi. de.*  
 henceforth, upon some other occasion; handle it more at *Constant. lib.*  
 large.



*Deus iustissimus  
in iudicio  
punit peccata  
peccatis. Pesca-  
tor in Rom. 1.  
Ob. 25.*

But to our matter againe, we must likewise know, that as the Lord thus secretly punisheth from the worlds view, so sometimes (as I partly touched before) when the party punished regards not; and that is fearfull, for his case is more dangerous; thus it falls out when God punisheth sin by sin, small sins by greater, as in justice he oft doth, when men will not be reclaimed from their evill wayes, by any meanes, as neither by chastisements, nor favours, then gives he them up to their owne hearts lusts, even to drinke up iniquity as a fish doth drinke up water, to heap up, by that meanes, wrath against the day of wrath, and so to run themselves into such deep pits of despaire, that they cannot returne; thus fast binding themselves in the snare of Satan, hiding themselves in the puddle of sin, further from Gods favour every day more then other; and yet, thorow the delight, which long custome in sinning breeds in them, they plague themselves willingly, and thinke they can enjoy no greater happinesse; when as (God knoweth) their case is not onely dangerous, but their misery great, the plague upon them as destructive to them, as all the plagues sent by God, were to Egypt, and they the more to be accounted miserable, and plagued, because they know not themselves to be so; from such a plague the Lord delivers us, for it is observed, that a greater or more fearfull threatening cannot be pronounced, then when the Lord saith, *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.* For when God leaves him, what can man doe? if he prevent him not, into what courses will he run? Oh therefore let us beware least we so highly provoke the Lord, as to cause him to say so unto us, or cause him to give us over to such sins, as to make his sore displeasure to arise against us, to our destruction.

*Rev. 22. 11.*

*Hosea 9. 12.*

Let us repent betime of our ignorance, infidelity, contempt of Gods Word, uncharitableness towards our brethren, dis-unities, and contentions, pride, drunkenness, gluttony, prophanation of the Sabbath, halting betwixt

two opinions, inconstancy in Religion, Lukewarmnesse, Superstitious observations of Dayes, Meats, &c. least God give us over to Popery, hardnesse of heart, or into a reprobate sence, unnaturall uncleannesse, bestiality, open tyranny, or to fall into Sects, or Heresies, &c. for which these and the like crying sins, he often punisheth the forenamed sins, as by those places of Scripture in the Margent may appeare.

Mat. 18. 15.

Act. 28. 27.

28. Luk. 3. 20

Rom. 1. 21, 24

26. Act. 19. 9.

Againe, let us not thinke that we shall escape punishment, continuing in our sins, seeing God may (and many times doth) punish men, in, and by those wayes and means, which they take to be the comfortablest, wherein they can walke, as in and by their pleasures, preferments, wealth, beauty, &c. yea, making peace it selfe a plague, and prosperity a snare to catch them to their destruction; for, as one observes, it is a plague to many, that they are not plagued, even the want of punishment is their punishment: I know it is a thing desired of many to be rich, and most men wish they may never be worse hurt, but even wealth very oft proves no lesse hurtfull, then the most fearfull plagues that ever are sent; this the Apostle very well observes, *Those that will be rich (saith he) fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition: they suck in so much pleasure by them, that they forget all other happinesse, while in the meane time they are insnared by Satan, to their destruction, which surely is a punishment greater then any earthly sufferings; the consideration of this, caus'd Agur to pray so fervently, that he should not be made rich, for he feared wealth would exalt him, & cause him to forget his Maker; and the Philosopher thought, to make his enemies rich, was the greatest displeasure he could do them, & indeed very oft abundance of wealth proves a great deale of trouble to the possessours of it. Who, would be in so much care, trouble, and perplexity, as with rich men in these dayes of danger? for in their height of pleasures, feates of danger perplex*

1 Tim. 6. 10.

budizousi

In profundis

objiciunt.

Pro. 30. 8, 9.



them, and they scarcely can take rest, because of continuall molestation, that so one need with their enemy no more trouble then to be rich; for they may be assured, that by that means they shall not be without vexation.

But besides the vexation riches bringeth with them on earth, they are in danger to deprive them of those celestiall pleasures, which as far surpass those earthly vanities, as heaven doth hell.

And what vexations doe often come by preferment and honour? even when men have their whole desire in enjoyment of pleasures and dignities, they most commonly are either inwardly vexed, or their envied happinesse doth procure unavoydable misery, which likewise by God are inflicted as punishments upon them, though it may be not perceived, and therefore the more fearfull.

To be briefe, who knowes but even this small time of tranquillity, which now we enjoy, may be made a plague unto us, for if the Lord do by it give us over to security and carelesnesse, we shall presently be in a very deplorable condition, and yet not to be pitied, because we shall not know wherein we stand need of pity; thus may we be severely plagued, even with judgements, wounding us deeply, in and by the same means which we take to be our onely comforts, and the lesse that any take notice of this, the more is the plague upon him, for senselesnes of Gods judgements, is the greatest judgement of all; and how much more a man thinkes himselfe happy, though he sinne and yet enjoyes all temporall pleasures, so much the more miserable is he.

Let every one that reads this, consider of it, and observe and mark how the case is with him, whether or no he perceive or finde any of these secret judgements creeping in upon him, and, while there is time, let us all beware we doe not provoke God to send them upon us; and above all, let us observe how sin decreases or increases, if we see men rather growing more bold in sinne every day more then other,

Mat. 19. 23.

Deficile est

stare in alta

dignitate, &

carere cogita-

tionibus

elatis.

Stella de con-

temptu mun-

di. lib. 1. ca. 13

See Mal. 2. 2

Psal. 69. 22.

Eccles. 7. 2, 3.

Miseriamini-

bilis est in ierosol-

non misereante

other, let us then assure our selves, the plague of God is against us, and just cause we may have to feare, that such iniquities shall not be purged till we die. *Isa. 22. 14.*

Or if we see men every day more then other, given over to security, and pleasures, and carelesse of threatnings denounced against them, by the Ministers and servants of God, let us then likewise feare, that the Lords hand is stretched out against us.

But if we see none of these secret judgements, nor open plagues, but that we still live under Gods protection, in peace and tranquillity, yet let us not grow bolder in sinne, but alwayes call to mind this point, and feare to offend, and in the midst of prosperity, beseech the Lord, that our state may not become a care to us, but, that we may so be delivered from curses, that Gods blessings may be upon us, and all we have at all times, in all places, upon all occasions; this if we doe, we shall enjoy with increase our already begun peace, but continuing in sin, may cause us to expect nothing but wrath, for there is no peace to the wicked. *See Psal. 69. 22, 23, 24, 25, 27, 28. Let us take heed that none of those or such like judgements fall upon us.*

## CHAP. V.

We may not onely feare that God hath Judgements in store for us, but that wrath, in some sort, shall shortly be poured downe upon us.

**O**ur unmatched security causes me to stand upon this Point longer then otherwayes I would, and makes me breake order and method, that, if by any meanes it may, this my Scout may be faithfull to give an alarm to all sorts of men, that they may be stirr'd up, either to prevent by unfained repentance, or to prepare against further danger.



Let it not seeme strange to any that I, more then any, should be thus fearfull of that, of which as yet, there seems no likelihood of appearance, or that I should continually strike upon this string, for truly, me thinkes they are either blinde, or quite fearlesse, or carelesse what come, that see not, as well as I, till clouds of wrath hanging over us, ready againe to dissolve into showers; it pities me, that so few see it, or feare it, and those who doe see it, or at least feare it, should no better take notice of it, or so little take care to prevent it, or prepare against it: and therefore, to put them in minde that forget, and instruct those who know not, or consider not, and to let all men know the ground of my feares, in this Chapter, as freely as I can, I will shew why we may feare that there is some plague or judgement hanging over us, ready to be executed.

And first, we may feare some other plague or judgement shall (ere it be long) fall upon us, because the Lord hath corrected us with heavy judgements, and yet they have not wrought upon us so, as to cause us to returne unto him;

Looke back in  
Pag. 28, &  
35.36.

Amos 4.6,7,  
8,9,10.

when that is not effected by one judgement, which hee would have done, most commonly he sends another after it, even at its heeles, as we may say; when want of bread, and cleanness of teeth, doth not cause a people to returne unto the Lord, then he will withhold the raine from them, and cause it to rain upon one place, and not on another; when that will not serve, then he will send blasting and mildew upon the fruit of the ground; and if still they persist in their rebellion, then shall the pestilence follow, after that the sword, &c. To conclude, if those he punisheth will not returne unto him, (for to this end doth he afflict men, that they might seeke him) then their plagues shall be fearfull; thus the Lord threatens, The people turne not to him that smiteth them, neither doe they seeke the Lord of Hosts, therefore the Lord shall cut them off from Israel, head and tails, branch and root, in one day. And therefore, I say, in

Hos. 5. 15.

Isa. 9. 13, 14.

And therefore, I say, in regard

againe have not yet attended: by his former comings  
 and we must expect that he will againe be upon us, sud-  
 denly. *Secondly*, because we doe not separate our selves (as  
 the Protestants) from those cursed by God of Babylon, from  
 Papists, and from popishly affected persons, but still have  
 communion with them, and are familiar with them, and  
 delight in them, and their abominable idolatries and Su-  
 perstitions. *because of this*, we may justly feare wrath, for  
 the Holy Ghost saith. *Some of the Babylonians* shall be  
 not partakers of their plagues. *God hath plagued her* will  
 paye downe upon them, and if we love their company so  
 well, that we will not leave them, we must likewise be con-  
 sidered to be sharers with them in their punishments; and in  
 these plagues which God hath denounced against them,  
 and shall shortly execute upon them. *Thirdly*, (for I would be briefe) our deep security, and  
 putting far from us the evill day, and living so as if there  
 were not (nor yet like to be) any trouble in the Kingdom, the  
 marry, and give in marriage, we can and drink, we build  
 and plant, we thinke of no danger, nor feare any trouble,  
 and this is even an infallible token of some judgement not  
 far off. Thus they were doing in the old world when the  
 flood came, and swept them all away; they thought the  
 least of it when it came; thus were the people of Lush, a  
 secure people, they feared nothing, untill they were smit-  
 ten with the edge of the Sword. And the Apostle saith,  
 That when men shall say peace and safety, then shall sudden destruc-  
 tion come upon them, as upon a woman in travell; and they shall not  
 escape: their punishment shall be so certaine, as nothing  
 can be more certaine, for so the Greek phrase imports.  
 Now let us looke upon our selves, and consider whether or  
 no we be not secure, and consequently, may not looke for  
 some other miseries, more then as yet we have felt.  
 Fourthly, we may feare more plagues will be upon us,  
 because we so little regard our brethrens calamities, nor

Rev. 18. 4.

*These things of themselves are not hurt-  
 full, but only as they are signes of deep securi-  
 ty.*

*Diluvium  
 fait circa fi-  
 nem Aprilis,  
 cum orbis  
 quasi revivi-  
 scit, cum aves  
 cantillant, &  
 exultant pa-  
 cudes, &c.*

*Luther in  
 Gen. 7.  
 Mat. 24, 38,  
 39, Jude 18,  
 27. i Tho. 5. 3  
 ou me ecphu  
 gonfin. Ge-  
 mina negatio  
 take fortius negat.*



take no more warning by their miseries; they are afflicted  
to give no warning, but we will not be warned, but rather  
judge uncharitably of them, because of their afflictions;  
and flatter our selves, thinking we are in an happy condi-  
tion, because of our long peace; now such people God will  
not spare, as burn Sargon saith, *Think ye that he will*

Luke 13. 1, 2,  
3, 4.

*Jewes) that whose blood Pilate mingled with their Sacri-  
fices, or those upon whom he towered at Siloe fell, & were slain, &  
were killed, & so forth. I will say unto you, but except ye repent, ye shall all  
likewise perish. If men be not warned, by others sufferings,  
they themselves shall feele the like in a heavy & manner.  
Fifthly, it is a fearefull signe of some judgement neere*

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

approaching; when a Kingdome, County, or City, hath  
been blessed by God exceedingly and extraordinarily, both  
by Temporal and spiritual blessings; so that he expects  
to finde at least some fruit on it; and from it; and yet  
findes none; and then againe, destroyes more abundantly  
blessed with all manner of blessings that place: and yet for  
all that can finde no fruit to his liking, I say, that this is an  
evident token of some destroying judgement neere off.

Luke 13. 6.

7. 8. 9.

10. 11. 12.

13. 14. 15.

16. 17. 18.

19. 20. 21.

22. 23. 24.

25. 26. 27.

28. 29. 30.

31. 32. 33.

34. 35. 36.

37. 38. 39.

40. 41. 42.

43. 44. 45.

46. 47. 48.

49. 50. 51.

Observe the Parable of the Fig-tree, the lord of the vineyard  
came three yeares and found no fruit on it, he would have  
had it then cut downe, but by the perswasion of the dresser  
of the vineyard, he manured it once againe, but upon that  
condition, that if it did not beare, it should no longer  
stand: Our estate may be compared unto it; God hath  
this many yeares expected fruit from us, and yet he found  
none, or if any, wild grapes; he hath looked for judgement, but  
behold oppression; for righteousness, but behold covetousness: and yet  
once againe, he hath manured us about, granted us, not on-  
ly to enjoy his ordinances and meanes of grace, but them  
in more purity then formerly; if now, when he comes, he  
findes fruit on us, well; if not, we may justly feare that he  
will say to his devouring Angell, as the lord of the vine-  
yard said to the dresser, *Cut them downe, why trouble  
they the ground.*

Sixthly,

Sixthly, when men breake promise, with disrespect, or lightly regard those on whom, next under God, their safety depends, and who have wrought through many dangers, to bring to passe that they enjoy peace and quietnesse. I say, when such are disrespected, and defrauded, or have kept back from them what is their due, &c. this is no good token, but even a signe of fierce wrath, ere long to be revealed against such people.

See Lam. 5.4.  
Mal. 3.5.

Seventhly, domineering covetousnesse, as I may call it, that is, when through pride and covetousnesse, men, in a braving and lordly manner, do exact and commandingly call for what ever they please, and when and how they will, of, and from those who are under them: This was in Benhadab, not long before his overthrow, first hee sent Ahab word, That his silver, and his gold, and his wives, and his children, &c. were his, and Ahab sent him word, they were so; upon which, he grew so shamefull audacious, and out of measure proud, that he sent another messenger to tell him, That he would not onely have his silver, and his gold, &c. but he would send his servants to take what they liked from him, and from whom they would; but what followed this braving domineering covetousnesse of his? presently hee was brought low, and was forced to crouch for his life to him, whom formerly he had so scornefully used. (The like became of Nabash the Ammonite, who, in a proud manner, domineered over the men of Jabez-Gilead, and of the Philistims, for their spoyling Israel in such a boasting and lordly manner.

1 Kin. 20. 3.

Ver. 4.

Ver. 5.

Ver. 6.

1 Sam. 11. 2,

11.

2 Sam. 13. 17  
18, 19. &c.

And in the height of their bravery, that Army, which falsely beares the name of the Kings, and those of that party, were thus domineeringly proud and covetous over, and of the estates, and persons, of those whom they had in their powers. Who knowes not, that in the time of the Siege of Kingston upon Hull, we in those parts, were, (for that) in Ahab's condition, and they as proud and covetous and Benhadab? all we had was theirs, what they would



would command, we were forced to grant; and not onely so, but they came into our houses, and tooke what they liked without leave, but shortly (their pride being at the height) they were cast downe, to their shame and confusion.

These examples are for our learning, and happy are they that can take warning by other mens harmes; let us therefore, take heed we doe not after this manner, least we feele, as they have felt, in some sort or other, but if else such doings in a manner be found among us, let us feare. I have said.

Eighthly, the pride, security, and sinfulness of our Armies, they are not to be excus'd, their faults are great, and worse they are made, by calling out honest, civill, and religious men, and entertaining deceitfull, deboylt, and prophane persons; they are full of *Ashams*, of drunkards, of what not? the scarcest of good men: We heare daily their boasting of strength, of victories obtained, without thankfulness to God who gave them; they are full of pride, and vaine security, and therefore what followed *Benadab's* security, the like we may feare; remember *Sisera* who was deviding the spoyle before he got the victory, if there be such in our Armies, (as I feare one by a slender search might finde many) it prognosticates no good.

1 Kin. 20. 16  
Jude. 5. 30.

Other symptoms there are, which might be named, which beoken wrath in some sort against us, because in other places, where they have appeared, some judgements have speedily follow'd; but these already named at this time shall suffice, and let them be noted so, that we either by repentance take them away, that they be not found among us, or else by preparation and patience, we provide to undergoe what ever they may foreshew, or follow after them; what that may be, (I say) I know not, nor how soon or how long it may be, I know not, that time that may seem long to us, is but short to God, and therefore, perhaps, when we little thinke of any harme approaching, then will

then will such bee upon us, as wee cannot escape.

But if God doth spare us, and still suffer us to enjoy peace and prosperity, notwithstanding, that these forenamed signes doe show, or seeme to show to the contrary; let us not for that grow proud, but with Niniveh, let us repent at the hearing or seeing the signes of wrath. If we doe not, though for a while God may stay before he punish, yet assuredly, he will recompence his long stay, with more grievous punishments.

*Quum Deus  
nō statim nos  
punit, ut me-  
riti sumus,  
hac illius be-*

*nignitate, & tolerantia, ac lenitate moveri debemus, ut mature & absque ul-  
teriori mora recipiscamus: ne benignitatem Dei contemnentes, & peccata sicu-  
re accumulantes, accumulamus quoque nobis, justam Dei iram, & pœnam gra-  
vissimam. Deus enim tarditatem supplicii gravitate compensat. Piscator. in  
Rom. 2.*

## CHAP. VI.

*The folly of those, who thinke to escape Gods judgements by de-  
parting (for the present) to any other place; or that thinke  
they shall not at all suffer, because they have escaped some  
dangers.*

**T**Hat the Lord hath not onely some judgements in store, but that it is near approaching, the signes forementioned may cause us to feare, yet perhaps, many will flatter themselves, either by some hope they may have of some unexpected safety, or strange deliverance, or at worst, escaping from dangers by flying into some places of refuge, where nothing can harme them, &c. Now therefore, it remaines we speake somewhat to beat men off from having any confidence in such an uncertaine and weake foundation, for if they prepare no better to prevent, or es-  
I  
cape



Mr. Bolton  
in his Treatise  
of the Saints-  
sou'e exalting  
humiliation.

Pag. 164.

Iob 26. 6.

Psal. 139. 7,  
8, 9, 10, 11,  
12.

Heb. 13. 8.

Præcipue con-  
siderare oportet  
quorsum  
videat Deus,  
nempe ut tan-  
dem vocet ad  
iudicium  
que unq; ge-  
runtur ab ho-  
minibus. Cal.  
Jer. cap. 23.  
Ver. 24.

cape his judgements, if they onely think to fly from them, and not from sin that brings them, they may hope, but yet have imall cause to expect safety; for as Gods wrath is against nothing but sin, it being (as one observes) the only object of Gods extreamest hatred, so it is not any place, that can free men from that hatred, if they continue in their sins, how strong, or how free from danger soever it may be thought; for no Fortification can keepe out Gods wrath, his devouring Angel strikes in any place, no place is priviledged, there is no hiding place for him, all the corners of the earth are open before him; nay, even hell is naked before him, and destruction hath no covering, which made the Psalmist to cry out, *Whither shall I fly from the presence of the Lord? if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and fly unto the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand finde me out. If I say, behold darknesse shall cover me, even the night shall be light about me, &c.* And shall we thinke that that God, who thus (as the Psalmist confesseth) could in every corner finde him out, is not the same that formerly he was? nay, let us not deceive our selves, he that is, *I AM*, the same yesterday, to day, and for ever, doth behold men now, as well as formerly, and that not with a bare idle speculation, but with noting narrowly their wayes, to punish or reward as he sees cause; foolishly therefore doe they thinke to escape Gods judgements by departing from places visited, to other places free, as if God could not as well send plagues to those places to which they flee for refuge, as to them from which they departed; but yet thus will men (drowned in security) flatter themselves with hope of immunity from dangers, against all likelihood, for if the judgements of War, Pestilence, &c. be sent upon any place for sin, as without question they are, when one place is smitten, another may tremble, seeing it is in the same fault, and knowes not how soone it may be in the same.

same condition ; and the flying of men from a place visited, to any other as yet free, may be a meanes to lessen the punishment of the place in distresse, and bring it upon the place that was free ; seeing sin is removed from one place *Tecum & in* to another by the removing of such, and so Gods wrath *pectore isto* and vengeance will follow them, as Joab followed Sheba, *circumferas* into what place soever they enter, for be sure, their sinne, *fontem fomi.* (that is, punishment due to sin) shall finde them out. Cain *temque iui* cannot fly from his tormenting conscience, no more can *mali. Inst. lip.* any marked out to destruction escape whithersoever they *st. de Constan.* enter, or betake themselves, *The mountaines cannot cover them, lib. 1. cap. 2.* nor the bottome of the sea hide them from those plagues that God *Iob 34. 21, 22* hath appointed, therefore, *whither should they fly ?*

But what if they doe fly ? Doth it not often befall such, as if they should fly from a lion, and a beare should meet them ? *Amos 5. 19.* or goe into a house for safety, and a serpent should bite them ? Yea, God threatens such things against those who provide no other wayes to suffer then by flight. He cryes to all men that their *Isa. 30. 7, 15,* strength is to sit still, and that in returning and rest they shall bee *16.* saved ; but men by their action, say no : But we will flee upon horses, and ride upon the swift : therefore (saith God) shall ye flee, and those that pursue you shall be swift, one thousand shall flee at the rebuke of one, &c. An example of this we have in Zedechiah, who could not be perswaded to abide in Jerusalem, to abide there what God had appointed for him to suffer, but he would escape and flee away from danger, and so he thought he should be safe, but that his flight was his utter overthrow, for while he thought to escape, he run himselfe into dangers, that he could not avoyde, and farre worse then that he should have undergone if he had submitted himselfe into the hands of the Caldeans. Thus it *Ier. 39. 4, 5, 6* befalls many men even at this instant in this our Kingdome, they flee from one judgement, and meete with other more grievous, how many are there who flying from *Mors & fu-* the feare of War into other places, there feele the misery *gacem perse-* of War in the extreamest manner ? and how many flying *quiritur virum* *Hor. li. 3. od. 2*



the Countrey into strong Holds, are there in distresse and misery, by famine, or pestilence, or some other disease, from which they cannot escape: finding true by experience, that which was threatned against wicked people, that while they escape from one misery, another should take hold on them; which seeing by woefull experience, I say, many feeble, let all that reads this, be as wise as learne to get courage to stand in affliction, without flying away from that which they can have small hope to escape; and the rather, because they heare of, and see Gods judgements so various, and withall so terrible, that when they may thinke themselves safest, then they may be in greatest danger.

*Psal. 24. 1.*

Againe, let such consider, from whom they seek to hide themselves, it is from the Lord; now, who can fly from his presence, *The earth is the Lords, and the fulnesse thereof,* it cannot hide them; at the command of him the sea shall cast up and deliver her dead; in it therefore they cannot be safe: in a word, The Lord fills heaven and earth, where then is roome for any to remaine from his presence, or from his judgements, seeing he hath (as is before said) in every place some thing to arrest them, and bring them before him?

*Ier. 23. 24.*

*Eccles. 7. 2.*

But if by flying, such could save themselves from all trouble and outward affliction, yet in so doing, they provide the worst for themselves; for the Wiseman, that had experience of all estates and conditions, saith, *It is better to be in the house of mourning, then in the house of laughter:* It is better to suffer affliction then otherwayes; for many

*Tribulatio  
prodest anima  
prosperitas ve-  
ro spiritum*

times great dangers come unto the soule by continuall pleasures, and much good by affliction, for while men stay encompassed about by calamities, it causes them to looke up towards heaven for aid and assistance of the Almighty, and strengthens in them their faith, patience, and other graces; yea, and teacheth them love, brotherly kindnesse, and pity towards their brethren, and chaseth

ONE

out of their thoughts all desire of pleasure, or delight in sinning, and workes in them care to please God, feare to offend him, &c. in a word, it is not to be expressed what good afflictions, or staying where afflictions are, may work unto men; when on the contrary, when men are escaped, (as they thinke) from danger, all manner of evill breaks in upon them, and so are they plunged in the depth of pleasures, that it is hard for them ever to escape out again; for most commonly such forget all love, pity, or fellow-feeling of their brethren calamities, which, in time, dangerously hardens their heart, and workes in them by little and little, a contempt of their brethren in distresse, and by and by such an high conceit of their owne happinesse, that they are rocked asleep in the cradle of security, untill they become sencelesse of their foules, danger to their everlasting destruction. If these things were seriously pondered, surely, it could not chuse but worke in men a resolution to stand against all dangers, and makethem even rejoyce to be accounted worthy to suffer, and to thinke themselves the most happy, when in the worlds eyes they seeme to be most miserable,

*Ne fugias infirmitates & tribulationes, quæ conducunt ad salutem animæ, admittes adversitates, si modo vultis sanari. Stella de contem. mundi, li. 2, ca. 23*

Moreover, in flying from Gods judgements, they doe not onely rob themselves of that which is good, but they shew their folly, in thinking themselves wiser then God, he is the best phyfician both of soule and body, and he sends afflictions to places, no doubt, but for their good, seeing that all things worke together for good, of those that fear him; men in flying refuse that which God prescribes, and so preferre their owne wisdom before Gods: He saith, this is best for you, they say, nay: he bids them stand, if they would be safe, seeing *he that seekes to save his life, shall loose it, and he that seekes to loose his life shall finde it*: but they say to the contrary; so calling good evill, and evill good, extolling their owne wayes, before those whom God hath set before them to walke in: and if no other danger might follow, but what this would procure, it were sufficient, for



God turnes such wisdom into folly, and catches such wise men in their owne craftinesse, and, in their supposed safety, throwes them down into many troubles.

By these things it may appeare, their folly is great, and their offence not little, who thinke to escape punishment by flying: and as theirs, so likewise they are much to blame, who, because they have escaped some dangers, presume upon perpetuall immunity, and feare no other dangers; many there be infected with that disease, the root of which, I take to be an inconsideration of the variety of Gods judgements, and a presumptuous, and unwarrantable conceit of Gods mercy towards them, which causes them to thinke that all is well, when onely one storme is past; but as the Mariner growing secure and carelesse after a storme, to provide against another, may suddenly be overwhelmed before he be aware; even so may these, to their discomfort and terrour, be drowned in perdition and destruction, or ever they know from whence their overthrow commeth; for it is no sure token of freedome from danger, because they have escaped once or twice, no more then to conclude, it shall never be raine, because some clouds passe over, but rather, as after a long drought, wee make our selves surer of raine; so ought men after long escaping, to assure themselves of punishment, if not by one meanes, yet by another, for as much as God hath many wayes to bring to passe what he will have performed, and long may he suffer men to live in prosperity, and yet at length meet with them in wrath, when once the appointed time of recompencing comes. It was *Ahabs* overthrow, that, because he had formerly been delivered twice, therefore he would goe to Ramoth-Gilead, assuring himselfe, he should as safe returne from thence, as he had done formerly; but there destruction met with him strangely, as you may read in the story.

And let none among us be overtaken with this fault, to thinke wee shall for ever escape, because those miseries, which

which by Warre we suffered, are removed from us, and we for the present live in peace; but rather let us thinke and know, that his judgements will not be slacke against such presumptuous ones, and let our peace, (in stead of making us high minded) cause us to provide to suffer: take heed, that, because sentence is not pronounced against us speedily, therefore we will take liberty to offend or persuade our selves of peace; for though it be not at first, yet assuredly it shall not goe well with us, if we offend and provoke the Lord to wrath. *Abimelech* for a long time escaped many dangers, and yet at last was slaine by the hand of a woman, and though perhaps he thought his evill had been forgotten, which he committed in slaying his brethren, in that he was so long spared; yet, the Text saith, *That God rendered the wickednesse of Abimelech, which he did, unto his father, in slaying his seventy brethren*; and so assuredly will he doe to us, if we repent not, although we escape not onely this, but many other.

Eccles. 3. 11.

Ver. 13.

Judg. 9. 53.

Ver. 56.

## CHAP. VII.

*A particular warning to those places, who as yet, have not felt the punishment of Warre; or, because of their supposed strength feare it not, seeing God may, and can punish them, either by it, or by other plagues.*

**A**S there are many who hope to escape by flying, so are there likewise many, who confidently presume upon the strength of the place where they remaine, and so will not be brought to feare any thing, and some of these either being in places, where they have not seen the miseries which are the companions of War, or at most so seen them, that they have been onely presented to their eyes without



without the least feeling of them, upon that grow so proud and presumptuous, that they both forget others and themselves; as if they had assurance of continuall peace: now such men as these, would I have alwayes to have in minde what hath been so often spoken in this Treatise, namely, how that God is not without variety of judgments to meet with them, and therefore perhaps he hath spared them hitherto, that he may reserve them to a further tryall, and sharper sufferings, the feare of which, ought rather to cause them to prepare to suffer, then to be proud or fearlesse; to suffer, I say, for how can they assure themselves of a free enjoyment of tranquillity in a time of generall disquietnesse? they must expect that the overflowing scourge will passe over them, as well as their brethren, yea, though they seem to have a covenant with death, an agreement with hell, yet all that shall do them no good, but even among the rest shall they be troden downe; the time is uncertaine; it may be that God hath reserved them the last to be devoured by the sword, now raging, or some other; perhaps as yet the charge is not given against them, because their sins are not yet ripe, or their measures not yet full; but when the appointed time shall come, they (as well as others) shall have their share, and it may be, act their parts in this wofull Tragedy. Or if they (as the Gibeonites among the Canaanites) escape the sword, they yet cannot assure themselves from some misery or other, if not appearing as ill, yet to them may it prove as ill, or worse then War, being armed with the fiercenesse of Gods wrath; for who knowes what God hath intended or prepared for them, seeing his armory is stored as it is; therefore it behooves them to be ever carefull and ready, that at what time, or after what manner soever he come, they may be prepared to undergo all with patience.

Isa. 28. 15,  
19.

Gen. 15. 16.

Let never security, in what manner or form soever it disguise it self, have any entertainment in such places, what pretended ground of assurance soever, of liberty, peace, or immu-

immunity there may be shown, yet alwayes let them have in mind that powerfull hand, that alwayes is ready, and carefull to doe justice upon offenders, and never let the least thought of assured safety enter, untill there be a perfect and certaine reconciliation made betwixt the offenders and the party offended; for till then, it is not the forbearance or want of any judgement executed, for a small time, that can promise a full certainty of continuall immunity: for though the judgements of Grasshoppers, and fire were by *Amos* prayer diverted from Israel, yet the Lord *Amos 7.1, 2, 3, 4, 5, 6, 7, 8, 9.* threatened to set a plumb line in the midst of them, and then he would not passe by them any more; so, though there be some places which may escape this War (I mean the miseries of it in the extreamest manner) yet still let them feare, for, their sins retained, a time will come when God will not passe by them any more.

What shall I say more? let me beseech all, in all places, who (as yet) by Gods speciall favour towards them, have not undergone these heavy burthens of sufferings, which many of their brethren have suffered; that they would consider the great kindnesse they thus long have enjoyed, and endeavour to frame themselves to be unfainedly thankful to the Lord for the same, and strive to get themselves affected with a fellow-feeling of their brethrens calamities and miseries, that with sorrow of heart they may grieve for them as their owne, and with all manner of humble intercessions, desire the Lord to remove his hand from these parts that are afflicted; and still, for his mercies sake, divert and turne away the judgements that are on the Land, from them, that, as hitherto they have, so still they may enjoy his favour; and, if it shall please him to bring any other correction upon them, that he would so stir them up to be prepared at all times, that they may not murmur, but take patiently all manner of afflictions, and be made more ready to obey him, calling upon them, in what manner soever he speake unto them: and withall,



while they enjoy this rest, when their brethren are in troubles, let them strive so to take warning by their sufferings, that they doe (what God calls for by afflictions) the works of repentance, and good works one towards another, even so and as well, as if they were afflicted; this doing, will witness to themselves and the world, that they are lowly, and obedient children, who tremble at the sight of the rod, and therefore the Lord doth to them, as (in mercy) he did to *Ioshab* for his tender-heartednesse, even spare them, that they may enjoy peace in their dayes: the consideration of which may adde inward comfort to their outward tranquillity, and assure them, that they are a peculiar people to the Lord.

2. *King. 22.*  
18, 19, 20.

But on the contrary, if this peace and immunity from punishments work (instead of repentance, &c.) vaine security, pride, and an increase of evils, and impieties, they then may have cause to feare, and all other may thinke, without breach of charity, that, because they are suffered to have their swinge in pleasures, and earthly contentments, God hates them, and that they are bastards and not sons, even men who are allotted to most fearfull punishments to their destruction: I might goe on, but so much shall suffice to have spoken concerning those, who as yet have not suffered the miseries of this War.

*Hib. 12. 8.*

Now, to such as have by the strength of the Holds wherein they have remained, been safe and free from those troubles which many of their brethren have undergone, let this word of exhortation come and be acceptable; beware of growing proud by your deliverance, or to ascribe that to the instrument which is due to the Author; think not, because you were delivered, that your strength preserved you, but give glory to God, and praise him, for it was he that delivered you; and likewise, take heed you doe not againe provoke him to wrath, for though you as yet have escaped, though formerly your enemies durst not, or could not meddle with you; yet, I say, grow not secure, for if he  
once

once send your foes against you, though your holds seeme invincible, yet will he deliver them and you both into your enemies hands; if he but once say, Sword, goe against such a place, it cannot be still, untill it hath made it desolate; therefore it is a dangerous thing to have God as an enemy to fight against a place; for why, he hath many wayes and meanes to bring down strong Fortifications; yea, the strongest that can be made. Strong was the fort of Sion when it was held by the Jebusites against *David*, they were so confident \* of its strength, that they thought the blinde & the lame were sufficient to keep it against all *David's* force, for they thought *David* could not come thither; yet, notwithstanding of its strength, it was delivered into *David's* hands: and the Lord tells the Inhabitants of Jerusalem, which place, while it was in prosperity, all the Kings of the earth durst not looke at, that though there should remain but wounded men of the Caldeans Army, yet should they take it and burn it with fire, so strong are weak armies sent and set a work by God against any place: all the policy in the world cannot disappoint what God, that is infinite in wisdom shall determine to be done upon a place; for as many wayes as men have to build up, so many, and far more, hath the Lord to pull downe.

Of mighty strength surely was populous No, that was scituate amongst the rivers, that had the waters round about it, whose Rampart was the sea, and her walls was from the sea; Ethiopia and Egypt was her strength, and it was infinite, &c. *Yet was she carried away, shee went into captivity, her children were dashed in pieces at the tops of all the streets, and they cast lots for her honourable men, and all her great men were bound in chaines.*

Now, where among all those strong Holds and Castles, which hitherto have withstood the force of the enemy, is there one stronger then populous No, which you hear was thus destroyed? why then should any place or people presume upon their strength, or think they can feele no trou-

Ezek. 28. 8. 9

\* Sam. 4. 6, 7

Willet ibid.

Quest 6. takes

that to be

the meaning

of the words.

\* Psal. 48. 5.

6.

Jer. 37. 10.

Isa. 10. 4.

Nahum. 3. 8,

9,

V. r. 10.



Nabum 3. 12

Jer. 13, 14,  
15, &c.Obad. 3, 4, 5,  
6, &c.Isa. 26. 5, 6.  
& 27. 10.

ble because of it? Alas, you see there is no resistance where God will have his judgements to enter, how strong soever your workes have been formerly, if Gods wrath be against you, they shall be but like Fig-trees with the first ripe figs, if they be shaken, they shall even fall, &c. Observe the place, *even the strong st workes, when the Lord shall shake them, shall be but as ripe figs, which the least touch causeth to fall downe*: moreover, that none may put any confidence in men for their number or strength, though Workes fall, the Prophet tells them, *That their people shall be as drunkenmen, and as women, and the gates shall be set wide open to their enemies, and their bars shall be burned with fire*. Read the places in the Margent, there you may see at large described, how weak all strong holds are, to save men from the fierce anger of the Lord: so that, I say, all this considered, may serve to beat down those presumptuous & vain thoughts of safety, because of strong holds, or any other temporall defence whatever.

But let us suppose that Walled Townes may free men from the stroke of War, if it should be so that God should no more send the sword against those places that have already escaped, have they for that cause to boast themselves in their iniquity, or to presume upon freedom from punishment? nay, let them not do so, for God hath not his quiver so poorly furnished, that he hath but one arrow, or his armory so empty that he hath but one judgement; but he hath many other which may by him be inflicted upon them although they escape the judgement of War; how many places are consumed by fire, which have escaped the ruine attending on War? and seeing these things are daily heard of, except they make a sanctified use of these examples, they themselves are in danger to be made examples to others; therefore let them take heed of security, and vaine confidence in the arme of flesh, seeing they know not what is reserved for them, it may be when God hath given the cup of his fury to others to drink up, that he will give the dregs

dregs to them to suck out; most commonly those whom he long spares, and on whom he hath bestowed the greatest favours; those, I say, suffer the sorest when his judgements are once let loose against them; however, while men continue in their sins, even the least creature is ready (if commanded by God) to rise up in armes against us, and the least plague is sufficient punishment, if but sent by God: therefore, let none desire againe to see the day of the Lords vengeance, for it will be a gloomy day, a day of darknesse and not light, a day of sorrow and griefe, to all that see it and feele it. A fearfull thing it is to fall into the hands of God, if he be provoked to wrath; men may be withstood, but who is able to withstand, or stand before the Lord when he is angry? little therefore doe they know what they doe, who in a boasting manner vaunt of their strength, as if they were not at all to be medled with, when alas, they are weak, and easie to be throwne downe, while they harbour within them their sins, for they undermine their foundations & weaken their strength, and layes them open to all the miseries that fly abroad; they unfortifie more then they can build up, and make all the means and indeavours which are used to prevent dangers, instruments to further what they should prevent; they bring back againe the troubles past, they cry aloud for vengeance to be poured down upon those who delight in them, and at the last, cause the most famousst places to be destroyed with utter destruction and overthrow.

Consider of this you that have been saved by your strong hold as hitherto, and if you would not have your houses destroyed, your wives ravished, your daughters deflowered, your estates wasted, the fire of God to consume you, the pestilence to cut you off, terrour to affright you, in any of your habitations; then repent and bewaile your sins, and take warning by what you have already seen, and by what you heare others doe feele, and so iniquity shall not be your ruine; which otherwayes will make your



*Micah 6. 16.*

*Terra Sodomitica olim tam fructibus quam substantia civitatum fortunata, nunc caustem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur.*

*Josep. de bellis Judæicis. lib.*

*5. cap. 5.*

*Luke 13. 3.*

famous places as much disrespected as now admired, and bring downe their glory, and make them as a by-word and an hissing to all the earth; for God will have a controversy with you, and will not show pity towards you as long as you harbour such a guest as he hates, and will not show favour too or pity, *viz.* Sin. Thinke not to be spared for any splendour or outward beauty, Sodom and Gomorrah and the cities about them, were scituate in pleasant and fruitfull places, yet for their sins were destroyed; for the famousnesse of places is not regarded by God, as long as within they are full of ravening and wickednesse; we daily see how the sword and other of Gods judgements devoures as well one place as another, and without partiality lies full low as well the lofty pallace, as the humble cottage; populous cities are spared no more then peoplelesse villages, what therefore can move men to thinke of immunity.

To conclude me thinke that Doctrine laid downe so plainly without exception, by him, who being Truth it selfe, cannot lie, *viz.* *Except ye repent, ye shall all likewise perish*, should be a sufficient warning to all men, to stir them up from sin and security; for if men would but seriously ruminare upon it, there could no objection or thought arise concerning hope of freedom from punishment, which the very repeating it over would not answer and beat back; how and by what meanes it is not set downe, that men may be prepared at all times, and upon all occasions; but if they continue in their sins without repentance, that they shall perish nothing more certaine: who then can say we shall escape? who can promise safety to himselfe and Countrey? let none cry peace when there is no peace, nor let any hearken to a voyce of peace, so long as the cry of sin is so loud; for my part, I wish this Countrey peace, and I wish that all places that have not suffered may still enjoy peace, and those that are free from sufferings may continue free; but as yet, I dare not promise to them

them that peace I wish them; I dare not say, the Lord hath said, you shall no more heare the sound of the trumpet, the alarme of War, &c. or if I could, yet durst I not say the Lord had no more judgements in store for you; I say, I dare not say it, for neither I nor any have assurance of it, but rather the contrary; because of the abounding of sinne in every place; why should I flatter any, to make them think they were in an happy condition when they are miserable? why should I nuzzle men in security, or make them put far from them the evill day, when it may be neare at hand? what I have said and will say, is to stir up men from security; and therefore feare the Lord, for he hath still judgements in store to punish, if men by their sins offend and provoke him.

## CHAP. VIII.

Because God hath variety of Judgements, it behooves all men to prepare at all times to suffer.

**T**hat is alwayes the sharpest and hardest to be borne *Videntur omnes* that comes suddenly, before men be aware, sudden *via repent-* falls, unforeseene and feared, breed great confusions and *na graviora* miserable events; when on the contrary, men by timely *Tuscul. Quest* foresight and preparation may either prevent, or so provide, *lib. 3. Multa* that they may make the matter easie to be borne, although *sunt incom-* it seeme intolerable: and surely well may that man be ac- *moda in vita* counted negligent of his owne safety, who, knowing dan- *que sapientes* gers approaching, fits not himselfe either to prevent or *commodorum* beare them; and in such a case may we be said to be in these *compensatione* parts; we heare of sundry sorts of judgements that the *leniunt. Cic.* Lord hath in store, and that there is no hiding or escaping *Sent. lib. 1.* from them, therefore should we either looke out by some *num. 14.* means



*Istuc est sa-  
pere non modo  
quod ante te  
pedes est vi-  
dere, sed etiam  
illa qua futu-  
ra sunt prospi-  
cere. Terent.*

*Quod possit  
accidere diu  
cogitare opor-  
teat: hac cogi-  
tatio una ma-  
ximam omnes  
molestias ex-  
ternit & di-  
luit. Cic. Tusc  
Quest. lib. 3.  
Job. 3. 25.*

meanes how to prevent them, or else prepare against them, to suffer and undergoe them patiently, least comming suddenly before we be provided, they be more fearfull and more intolerable. And truly they doe greatly bewray their folly and carelesnesse, who doe not in time doe this, seeing wise men looke to provide against future dangers, because they know not how soon a change may be contrary to their expectation; and alwayes, in things uncertaine, speciall care ought to be had to provide against the worst, now I say, our case is uncertaine, we can have no sure hold of that peace which we now enjoy; true it is, one storme is over, but still clouds appeare, and for ought we know may dissolve into showers of wrath before we be aware; it were to be wished we would follow the examples of those of *Pharaohs* servants who feared the Lord, that, when the judgement of haile was denounced, forthwith got home the ir cattle that were in the field, and so had them preserved; when those who beleaved not, had their cattle all destroyed with the tempest; for why may it not thus happen to us? yea, it may to our discomfort; therefore, let us watch and be prepared: far better it will be to say when afflictions come, with holy \* *Job*, *That which we feared is come upon us*; then to say, that which we never thought is come upon us; for when a thing is long feared, when it doth come, it is no more then was expected, and so patiently undergone; but when it is not feared, the suddenesse of it makes it grievous.

An approaching enemy doth nothing dismay a well-armed and ordered army, which with expectation stands ready for an assault; when on the contrary, a sudden assault made upon an army in disorder, strikes not onely terror at the first, but at last brings confusion and overthrow.

A man cloathing himselfe against a storme, feares not although it come, when another deceived by the seeming fairnesse of the day, not carrying his cloake, fares hardly  
in

in a storm: it is even thus by men unprepared, when judgements come, if they have provided, then the approaching of them do nothing dismay them; but if not, then how hardly will they seeme, though but momentary? What is said of death, (that the remembrance of it is grievous, and bitter to a man that is in rest in his possessions) may be truly said of the judgements of the Lord to men in security and unprepared, the very thought of them are grievous, how much more to undergoe them?

Eccles 41.1.

How hard would it goe now with many, suddenly (before they were aware) to be set upon by losse of goods, friends, children, or such things as are neare and dear unto them, and yet how soon this may be, none knowes: *Jobs* miseries came all upon him at once, at such a time when he little expected, for it was upon a day of Feasting; if therefore he had not been well prepared and furnished with patience, it would have gone very hard with him; and yet seeing he had formerly feared such a thing, and so did as it were expect it, when it came he could be as well content to praise the Lord for it as for better; contrary to his mind was his unstable wife, who would have had him to have cursed God; and contrary were these spoken of in the Revelations, who, in the time of affliction through impatience, bite their tongues and blaspheme God, verifying that saying of the Wiseman, *The foolishnesse of man* Pro. 19. 3. *perverteth his way, and his heart fretteth against the Lord.*

These, having not provided patience, how murmuringly they undergoe the Lords afflictions? now let any judge whether *Jobs* patience be not more seemly, then such impatience; and by that consider, whether it be not better to prepare, then to live in security, and that chiefly when they know not what may befall them?

Or if men will not yet prepare to suffer by other mens examples, yet let them follow the counsell of the Holy Ghost, who exhorts them to prepare against all evils; *Seeing it is so that I will come against thee, &c. therefore* (saith he)

Amos 4.12,



he) prepare to meet thy God, O Israel: So I say, because God hath so many severall sorts of judgements, that none knowes how or when he will come against them, therefore let them prepare to meet him, and be alwayes ready, that at what time, or after what manner soever he doe come, he may not finde them in security or unprepared; this is that which our Saviour would have men to do when so often he exhorts them to watch; if they do not watch he tells them, *That he will come as a thiefe, and they shall not know what houre he will be upon them.*

Mat. 25. 13.

Rev. 3. 3.

Pro. 1. 26.

Ver. 28.

Thus he came upon the old world in Nochs dayes, they were exhorted by Noth to prepare against the deluge; every knock, as one observes, which he gave in making the Arke, putting them in minde of it; but they scorned to follow his counsell, and so, before ever they knew, the flood came and swept them all away. And the Lord saith, that, at such as will not take warning to prepare against his judgements, he will laugh when destruction comes upon them, he will be so farre from pitying them, that the sight of their misery shall be pleasant unto him: *ay, and not onely so, but he will mocke them, as formerly they mocked his counsels, when feare commeth upon them that they cannot escape:* and experience teacheth us, that to be mocked at in the time of misery is grievous, and yet more precious will the misery be, when, *though they call upon the Lord he will not beare them, but turne his ear from them and refuse to answer,* and this he hath threatned; wherefore then should any thing hinder us from carefull preparation against the Lords coming? If the Souldier to keep himselfe from the hands of the enemy, will watch and ward night and day, and stand upon his guard, &c. how much more should we watch and prepare, least misery comming upon us, we be rejected and scorned by the Lord our God.

And the rather we ought to doe so, because we are so continually warned, there is not one day wherein we hear not of some affliction or misery, which in one place or o-  
ther

ther our brethren doe suffer, all which, are as so many exhortations to stir us up to duty of preparation; shall God give us so many warnings, and shall we still be carelesse? shall he let us see so many objects of his fierce wrath, and shall we not feare? shall the lion roare round about us, and yet we not tremble? shall he let us see how hardly afflictions goe with other places for want of due preparation, and shall not we prepare? let us beware of this, otherwayes our miseries shall be greater, and so harder to be borne, then ever hitherto by any have beene suffered.

For alwayes it is ordinary not to pity those, who might have prevented, by their owne industry, what through their negligence, comes upon them; so for us, who have time to fly unto the Lord before the floods of great water encompasse us, if we do not, in the time of affliction, what pity can we expect? therefore, that our neighbours round about us may not have cause to laugh at our folly, let us prepare to meet our God, either by repentance to prevent, or else by patience to endure, what it shall please him to inflict upon us; this will not onely be usefull, and great comfort to our selves, but pleasant to God, and exemplary to our neighbours, to stir them up to doe the like, and likewise of great joy to the people of God, and our brethren, who will rejoyce to see us with patience undergoe the Lords afflictions: thus rejoyced the Apostle Paul, that the Hebrewes could *with such patience undergoe the spoyling of their goods, &c.* and this would be of exceeding great comfort to all those whose eyes are now upon us, to see how we would behave our selves in afflictions; and let us rather remember to doe this, because there is no hope of escaping, when once the floods of afflictions doe encompasse us: God will not be entreated to spare us after the time of mercy be once over, and we shall finde patience (if not formerly sought for) hard to obtaine in the midt of misery; let this therefore stir us up to prepare, if nothing



else will, that we may with *Eli* say, *It is the Lord*, let him doe what seemeth him good; and with patient *Job*, though the Lord kill us, yet will we trust in him, that come what vill, nothing may be able to separate us from God, but that we may cleave close to him in the midst of affliction, and make a sanctified use of all his corrections, to our comfort in this and the world to come.

### CHAP. IX.

*How to prepare against particular affliction, as Warre, Pestilence, &c. to undergoe them patiently.*

**W**Hat afflictions the Lord may lay upon us we know not, nor how soone we know not: therefore, as I have before said, it stands us in hand to prepare our selves for all conditions; and because perhaps some would and cannot, others can and will not, to instruct the one; and leave the other without excuse, I will breifly lay down how, and after what manner men may prepare themselves for all estates and conditions what ever.

And first to undergo patiently the burthen and misery of warre, which, for ought we know, the Lord may againe bring upon us, It is necessary that we repent us of, and forsake all our sins which formely have, or againe may provoke the Lords wrath against us (and alwayes remember that this must be a principall generall rule in preparing against all other afflictions) that so though our enemies should rise in a tumult against us, yet they may not be aided against us by the Lord, as set a worke by him, to punish and destroy us: but onely fatherly to chastice us: and we, being reconciled unto God through Christ, having that inward peace of conscience, may, by such corrections, be rather made better then worse; for an outward war

*Instum et te-  
narem propo-  
ti virum, non  
civium ardor  
prava juben-  
tium, non vul-  
tus instantis  
tyranni, me-  
re quatit soli-  
da, &c. Hor.  
lib. 3. Od. 3.*

war is never grievous to a man that hath inward peace; as long as men are reconciled to God, and at peace with him, an earthly enemy may hardly entreat them, but cannot utterly dismay them; for they fear not them that can but onely kill the body, but him that can cast both soule and body into hell. So, I say, if we doe but truly repent, what afflictions soever come, they will not be as punishments to take \* vengeance on us for sin, but as fatherly chastisements to warn us from sin; which will not seem intolerable and hard, but light and easie to be borne: and instead of making us murmur against God, we shall say with holy \* David, *It is good for us that we have been afflicted*: \* There is in when on the contrary, the judgement of Warre comming afflictions, upon men in their sins, and so at enmity with God, will *vindicta di-* be a heavy judgement, and so will cause them to fret and *vina, castiga-* repine, and murmur against God, to the further hardning *tio, paterna.* of their hearts to their destruction; for they are so farre *Vindicta di-* from being amended by afflictions, or taking any profit by *vina est poena* them, that rather by such beginnings, they are prepared *qua Deus ul-* for hell, which at length abideth for them; saith Master *ciscitur pec-* \* Calvin. *cata improbo-*

Secondly, if men will be prepared against War, &c. let them get themselves disingaged from earthly pleasures, profits, &c. (for while their hearts are set upon such things, they never can) without a great deale of grief and inward trouble, think of the comming of such times wherein they must loose them all; a man with patience, will never undergoe any hardship, as long as he hath any way to free himselfe from it, nor can one ever thinke of affliction, as long as he hath all delights about him; and to such as have

*rum & eos destruet. Castigatio paterna est poena qua Deus electos propter peccata corripit, ut eos ad resipiscentiam excitet, corrigat & cautiore tardioresque ad peccandum in posterum reddat, neque sic eos erudiat, ne cum hoc mundo condemnentur. Afflictions to the godly are not timorai, but paideiai, not Revengements, but Instructions. Pelan. Sintag. lib. 6. cap. 4. pag. 340. col. 2. & Calvin. Instit. lib. 3. cap. 4. Sect. 31, 32, 33, 34. Where you may read of this at large. \* Instit. lib. 3. cap. 4. sect. 32.*

L 3

placed



Isa. 4. 23.

1 Sam. 25. 17.

1 Cor. 7. 29.

placed their delights in temporall transitory things; will be some of destruction; which sweeps all away, seeme troublesome; how hard would it goe with a man, whose delight is in wealth and worldly riches, to have them before his eyes taken from him? the very relating it to *Nabal*, made his heart as dead as a stone within him, and it is to be feared there are many such *Nabals*: the like may be said of any other earthly contentment, the losse of it, with men in love with it, goe very hard; and it is unknowne, how the Lord punisheth men in taking away that on which their delight is most. Now therefore, that the losse of any thing may not cause too much griefe, let men follow the Apostles exhortation, who advises them to use the world as though they used it not; to set no more love or affection upon any thing they enjoy, then onely for present use.

Let no man thinke himselfe richer for what he doth possesse, or rejoyce in it, or because of it, as if he should enjoy it for ever; but ever thinke when God should call him to an account for it, or it from him, and he be left destitute without it; and let him learne, possessing all things, to account of himselfe as if he had nothing; and to esteeme no better of the precious things of the world, then as losse, drosse and dung; and sure I am, to a man, that hath or can thus curbe his affections from earthly things, the losse of them cannot be grievous; for what doth the losse of a dog move or grieve a man whose delight is in other pastime? no more doth the losse of an earthly habitation grieve a man who lookes for a continuing city above in the heavens; or the losse of earthly treasure, him who hath laid up treasure in heaven; or of any titles, him, who hath his name written in the booke of life: or the losse of earthly friends, him, whose onely delight is in Jesus Christ.

*Sperne bona  
corruptibilia,  
ut acquiras  
bona aeterna.*

*Stella de con-  
temp. mundi,  
lib. 1. cap. 22.*

Endeavour therefore to conteme the world and worldly vanities, and so the losse of them will not be troublesome; but

but if (as it was said of *Job*, that his soule was bound up in *Benjamin* life) your whole delights be set upon worldly treasures or delights, &c. the losse of them will so discourage you, that you shall not be able to hold up your heads in the day of trouble.

Thirdly, if men would be armed to suffer, let them consider that nothing is or will be inflicted upon them, but what others have suffered or do now suffer; and it is alwayes a great comfort to have companions in adversity, to see others in the same condition that they are in (for no estate almost would be accounted miserable, but that it is compared with others, seeming more happy) now if war should come againe upon us in these parts, when we consider the misery of war to be raging in every part of the Kingdome, why should we repine to be companions with our brethren in such sufferings, seeing no temptation takes hold on us which is not common to others? if we onely should feele the misery of war, it would seeme more grievous, but when we consider how others more holy then we, as *David*, *Hezekiah*, *Jeremiah*, *Baruch*, &c. and now many in our owne Kingdome have, and doe undergo heavy punishments by war, it is not for us to murmur, but patiently to prepare against it; for when the wrath of the Lord is against all, even to plucke up that which he hath planted, &c. shall we seeke great things for our selves? nay, let us not, but be willing to suffer with our brethren and neighbours as they suffer.

*Jer. 45. 4, 47*

Fourthly, let us know that if war doe come, it comes not by chance, but by Gods especiall providence and decree, that which God hath decreed must stand, and why should not we submit our selves to what the Lord will lay upon us. *Eli*, when he knew what was determined by God against his house, referr'd himselfe to the Lord, saying, *It is the Lord, let him doe what seemeth him good*: so, if such afflictions doe come, they come from the Lord, and therefore let him doe what he pleaseth; and we may assure



1st. 47. 6, 7.

our selves, they cannot trouble us any further, then as they have commission from God, nor can they cease troubling us, untill he<sup>r</sup> forbid them.

A. Willet in  
2 Sam. I. 17.  
Quest. 5.

Judg. 18. 7.

Fifthly, or a fifth meanes to be used to prepare against war, is, to lay aside security, and exercise our selves in using the meanes appointed by God for our safety; I hold it no discretion in time of peace to cast away our weapons, and unarme our selves, and so leave our selves naked and unable to defend our estates, wives, &c. nor offend our enemies if occasion be: I am sure, God that hath provided meanes, workes not without meanes, and if we neglect or despise them, in danger he will not save us. David would have the children of Judah taught the use of the bow, as one observers, in the midst of sorrow and mourning, hee forgot not what was usefull for the common wealth; so we in the midst of our tranquility, let us not forget our own safety, to use meanes to prevent dangers which may ensue. A place or people ready prepared for war, are the likeliest the longest to live in peace, for where the least advantage can be espied, there the enemy will have the least minde to make an assault; when on the contrary, secure and unarmed places lies open to all dangers: let us alwayes have this in our mindes, to think we hear the trumpet sounding to battell, and let us be as ready, as if our enemies were againe among us, then (whether they be or not) we need not feare.

But I hope that this will not be forgot, and therefore I need not stand to presse the performance of it much, onely let this caveat take place, that with the Jewes we build not the wall, &c. and neglect to seeke for help from the Lord. See Isa. 22.

But againe, if it shall be so that we againe no more feelee the judgement of War, it may be that God will send among us a devouring sicknesse, as the plague of Pestilence, fevers, &c. to prepare to suffer them, let us alwayes remember (as I said before) to make peace with God, that  
how

how ever it goe with our bodies, yet our soules may be in health: that though our bodies be full of sores, as was *Liza- ruz*, yet our soules may be made certain of *Abrahams* bosom, of heaven, where the soule of *Abraham* is; this will make us so joyfull, that nought vve can suffer can be accounted as painfull; for vvhile vve are at peace vvith God, he vvill make our bed in our sicknesse, and so comfort us vvith inward and spirituall comfort, arising from the assurance of our soules happinesse, that vvhat ever, or how great paines soever vve suffer, vve shall account them but momentary, and not vvorthy to be compared to that immortal crowne of glory, vvich vve are sure to attain through faith in Christ Jesus.

*Luke 16.*  
eis ion col-  
pon tou A-  
braam id est  
In locum qui-  
etis, sive sol-  
tii; nempe in  
caelum, ubi  
tum erat ani-  
ma Abrahæ  
Piscator in  
loc.

And moreover to prepare us constantly to undergo such and the like afflictions, let us alwayes thinke, that God, vvho knowes how to dispose of all things to the best, sends or vvill send nothing upon us, vvich he sees not vve stand need of; if vve be afflicted vvith pestilence, let us assure our selves that vve are proud, presumptuous, and overloa- den vvith heavy provoking offences; and therefore God (to bring us into the right vvay) sends his devouring Angel, to cut downe our vaine glorious boasting, and to cause us to feare before him: and if he did not so, vve vvould run into greater crimes vvich vvould vvorke us more misery; if vve vvill but thus consider, and thus thinke of divine acts in afflicting, vve shall be so far from murmuring, that vve shall be ready to submit our selves unto Gods vvill, and judgements, be they vvhat they vvill, knowing that all things shall worke together for good, to those that love and feare God.

We know, if a man be once certainly persvaded, by an undoubted assurance, grounded on long experience, that his friend, in all his actions, aimes at and seekes his good, though sometimes his carriage seeme to thvart his dispo- tion, yet being confidently persvaded of his integrity, he vvill be vvilling to prepare himself to do vvhat he vvishes;



even so, when wee are once assuredly perswaded of Gods care over us for our welfare, we will then be ready to doe what he would have us to doe, or suffer what hee would have us to suffer, although it seeme somewhat hard and painfull: there is yet in man a kinde of a desire to seek for, and follow that which his judgement informes him may tend to his good or happinesse, which if it be inlightened by Gods Spirit, and directed to seek God as the *Summum bonum*, the chiefest Good, then with a following delight, relying upon him, and rejoycing in him; what ever hee commands, how harsh soever it may seeme to others, or to his own flesh and bloud, that with pleasure he performs, & without murmuring suffers, because he is perswaded, there is nothing commanded or inflicted, which proceeds not from love, and consequently may one way or other tend to his happinesse.

See Abrahams example

Gen. 22. 2, 3.

Of Moses,

Neb. 11. 25.

Of Paul, Acts

21. 13.

When on the contrary, being not directed aright, he sets his love on other objects, as wealth, honour, &c. and hath a settled perswasion that they are the chiefest good, then, having his delight upon them, and his desires altogether longing after them, there is nothing which he will not willingly performe to enjoy them; and he meets not with the least opposition or disturbance in following these his delights, but it seemes a burthen intolerable, a misery sufficient, &c. so that instead of preparing to undergoe afflictions with patience, he is (through his immoderate delight in such things) stirred up to murmur, and repine, and grieve, and so is dejected and cast down, as a man bereaved of his chiefest delights.

To prevent this, let every one endeavour to take his afflictions from beaurty, &c. which sicknesse may spoile, let it not be accounted as a thing worthy the name of Good, that so we may not have any thing on which our delights are placed, that any sicknesse may bereave us of, which will make us not fearfull to see any such affliction approaching: as for example, if two men should dwell in one place,

place, the one hath much treasure in another place, whereunto an enemy is approaching, with hopes of entrance; the other he hath nothing there to care for, the man that hath the treasure will be fearfull, and carefull, and desirous of the enemies returne; when the other feares not, nor cares not what comes. Even thus it is with men whose delights are in friends, beauty, &c. and those whose affections are placed upon no such inferiour objects, if any thing approach which may endanger the losse of them, how hardly, and with what griefe that is thought upon? and no marvell, for in loosing them, they loose their chiefe delights, when men, I say, not delighted in such things, can with patience, without fear or griefe, thinke of, and see such afflictions come, nay, and behold these inferiour delights taken from them (by such troubles) without murmuring, because their delights are above, where no earthly trouble can touch them; therefore, I say, this considered, let us all endeavour to disingage our selves from the love of these earthly delights, which sicknesse may bereave us of, then we shall not feare although it come, nay, it will make us prepare against it come, and rejoyce to beare it.

Or if the Lord shall be pleased to send a famine among us (as who knowes for all our present plenty but he may) that we may be prepared to suffer patiently, let us now in the time of plenty, use moderately, and with an holy sparing Gods creatures; let us not eat and drink too excessively, or use our selves to needlesse variety; for if we would thus by degrees be taught to be content with a little, if forced want should come, it would with more ease be undergone; for want alwayes goes the hardest with those who have been accustomed to variety; one brought up from a youth in hardship, will not hunch at any thing, but undergoe all with patience; when as a man brought up delicately, will with a great deale of griefe and trouble, labour under any hard burthen. And thus it would be with men and women, who pamper their bodies, and feed their ap-



Pro. 15. 17.

petites with all manner of delightfull viands: she want of such would goe hard with them in a time of scarcity, when as men who accustome themselves to moderation and temperance, would as well be content with a dish of herbs as a stalled oxe, and as well suffice nature with a little, as with all the variety that can be gotten.

Again, the consideration of other godly men suffering in this kinde, should hearten us, and cause us not to feare too much, or tremble to heare of it, or to undergoe it, for God will alwayes provide for his servants, even when such plagues are the greatest.

Gen. 41. 54.

Chap. 42. 1.

Jaob found come in Egypt, though famine was all the world over; the Prophet *Jeremiah*, in the time of the hard Siege at *Jemsalem*, found such favour at the hand of his

His significat

Proph. a se

snisse respe-

ctum divini-

tus, ut in fame

et in edictio-

nis populi

p. mis. t. men ei

d. retur, &amp;c.

Ca. in Jer.

cap. 37. ver.

21. pag. 299.

enemies, that as long as any bread lasted in the City, he wasto have every day a piece; so greatly was he beloved of God, that even when all the City was in want, and he hated of all in the City, yet was he provided for: now these and the like examples of Gods kindnesse towards his people in such distresse, may imbolden us to suffer with patience, seeing God is the same he was, and as carefull over his people as ever formerly, and will assuredly relieve those that are in distresse, if they doe but truly confide in him.

Suppose two men were to goe to prison, or to such a place where they were sure to finde want of all things; the one he knowes of a friend that will relieve him in necessity, and therefore he, with better heart, and more comfort, enters the undelightfull place; the other he knows of none that will at all help, be his want never so extreem, and therefore sorrowfully enters, and with bitter griefe undergoes such unwelcome wants. It is even thus with Gods people, and ungodly men, with men that have faith, and unbelieving persons; those who trust in the Lord, they feare not to heare of famine, they know of a friend who will one way or other relieve them; the ravens shall feede them,

1 King. 17. 6.

them, if men will not, or cannot; in prison they shall have bread, when men that have liberty shall want; pulse shall make them fat and faire, when others shall dye because they cannot undergoe hardnesse; one handfull of meale shall hold out to preserve them, when full barnes shall waste and be empty: in a word, they know that God will provide for them, and therefore they feare not, but confidently and constantly relye upon him.

Dan. i. 15.

2 Kin. 17. 14.

Psal. 34. 10.

On the contrary, wicked and unbelieving men (in time of dearth) know of no succour; if the Barne doore or the Wine-presse faile them, they are at a stand, they know not which way to turne themselves, and so the very thought of famine terrifies them, and to undergoe it seems intolerable; therefore, I say; let us put our confidence in God, and consider what favour other of Gods servants have had in such distresses, and let that worke in us an assurance of Gods favour towards us, and then having that assurance, we shall be ready to undergoe with patience, this, or the like calamity.

2 King. 6. 27

Again, if none of these forenamed judgements do molest us, but that the Lord hath decreed that we shall be destroyed by Foraine Foes (let us pray night and day to the Lord to keep them from us) or led Captives from our own land to strange places, &c. to prepare to suffer this patiently, let us remember that we are but strangers and pilgrims here on earth, we have no continuing city here, we are not now at home, but even while here we live, we are in a strange Countrey, where onely for a while we must abide to endure afflictions; that we may have a greater desire to be fetched home to that city above, which is the mother of us all; have we any more to doe then holy men before us have had? and they counted the time which they spent upon earth but as a pilgrimage, and themselves as strangers in the earth, what assurance or title soever they had of, or to what they did possesse, therefore we are no more now; to strangers all places are alike, they can be as

1 Pet. i. 17.

os paroi-  
mois, &c.Vita nostra  
elegantior di-  
citur paroi-  
mia, (id est)  
Peregrinatio,  
nam Deusnobis hic Do-  
micilium non  
habitandi, sed  
commorandi  
dedit.

H. b. 13. 14.



Gen. 47. 7. &  
12. 10. Heb.  
11. 13.

*Sapiens, ubi-  
cunque est, pe-  
grinatur.*

Psal. 90. 1.

Jer. 40. 4.

Gen. 39. 4.  
Dan. 2. 48.

Exod. 1. 7.

well content in one place as another; should it not then be so with us, although we should be driven or carried away? our God is in all places, and to him we may have free access in all places; seeing in every place those that lift up pure hearts and hands to God, are accepted, his watchfull eye of providence lookes upon us in all places, and he is ready to assist all that call upon him, with necessaries; therefore, what need we care whither we be carried, if God have so decreed that it shall be so? for let us not doubt but he will provide for our safety even in greatest extremity; let us not feare, but he that gave *Jeremiah* favour in the sight of his enemies, so that, in a time of generall captivity, he had free liberty to goe whither he would; and likewise, caus'd *Joseph* and *Daniel* to finde such favour in strangelands, that they were advanced to places of trust and dignity; and in the time of the greatest bondage, blessed his people with all manner of blessings in a strange land; but the same God will provide for us likewise, if we put our trust and confidence in him, as they did; for the Lord hath alwayes a speciall care over his servants, chiefly in the time of dangers; so that how ever it goe with the wicked, it shall goe well with them: To be brieft, let us take the words spoken to *Ebedmelech*, as spoken to us, and that may cause us stand firme against all approaching danger. *Jer. 39. 16, 17, 18.*

But yet perhaps it may seem an hard thing to be borne with patience to many, to see strangers enjoy their labours, lands, houses, and what was theirs, and they themselves either be as slaves to them, or forced to fly for their owne safety, or carried by force to places where there is no hope of safety.

This indeed may seeme hard to flesh and bloud, therefore let all men (as I before shewed) endeavour to draw their love and delight from them, and withall consider, that of all we do possesse, we are but tenants at will; and shall we not be as well content to suffer the Lord to doe what

what he pleaseth with his; as that our temporall Landlords should dispose of theirs as they please? it is nothing to us to whom an owner of land lets or gives it; why therefore should we repine at what the Lord doth, *The earth is the Lords, and the fulnesse thereof*, he may therefore dispose of it as he pleaseth; which thing seriously considered of, should teach us to lay our hands upon our mouthes, and not murmur, though all we had we taken from us and given to others.

But againe, if it should be so, let us consider, to further and procure in us patience to endure it, that we are not alone in such a condition, but even the dearest of Gods children have been in the like. *Abraham*, the Father of the faithfull, had a Land promised to his seed for an inheritance, but it was possessed by strangers foure hundred years before they enjoyed it; nay, in the most of that time, they suffered hard and cruell bondage in Egypt. *Gen. 15. 13.*

*David*, by the Lord, was chosen King of Israel, but he lived in exile, and in great distresse along time before he enjoyed it, and after he had possessed it, was banished for a while by his owne Son, and brought into great straits. And so when captivity was threatned to *Hezekiah*, he was so patient that he said no more, but *good is the Word of the Lord*; for he knew there was no resisting the Lord: and did not his owne people (I mean the Israelites) suffer captivity threescore and ten yeares in Babylon? what shall I more say? have there not been many of the deare children of God, of whom the world was not worthy, that have wandred in deserts, and in mountaines, and in dens, and in caves of the earth, having no constant habitation, but tossed from place to place, from one Kingdome to another; *Heb. 11. 38.* why therefore should we be affraid to suffer in this kind? but rather let their examples stir us up patiently, to heare of, and abide what ever in this case shall be inflicted. *1 Cor. 4. 11.*

Lastly, to comfort us, let us assuredly know, that though we be tossed from place to place, and be deprived of those things



things which now we enjoy, and strangers possesse what we have laboured for, so that we have not where to lay our heads, &c. yet let this comfort us (if we doe truly beleeve in Christ) that we are heires apparant to a kingdome, that surpasseth all the kingdomes in the world; for it is an everlasting kingdome, a kingdom that hath no end, which cannot be taken from us by any. *This is that kingdom which the fathers sought, for which they endured so many afflictions even with joy, because they knew, that this momentary affliction which they suffered, was not worthy to be compared with the glory which they should receive in that kingdom.* The consideration of this, caus'd the Apostle to count all earthly things as dung in comparison of it, and even willingly to suffer the losse of all things to obtaine it: and no marvell, seeing to have it, is to have an assurance of all things that are good, as our Saviour himselfe testifies; What neede we then take such care, though we be destitute of dwelling, seeing God himselfe is our dwelling place, our rocke of defence, and place of hiding? though our cities be destroyed, we have a city above, of which we are Citizens: though other get our treasure and wealth, we have treasure in heaven which is safe, being without the reach of all our earthly enemies; the consideration of which, I say, ought to make us patiently endure the losse of all things, seeing we have an assured title to heavenly things, which are better, and more enduring substances.

Againe, if God shall give us over to be oppressed by tyrants, many or few, domestike or forraigne, whether they tyrannize over us in our estate, persons, or consciences; whether by heavy and grievous taxations, or by bondage and slavery, or by forbidding or hindring us in the pra-

\* See Judg. 2. 13, 14. & 3. 12. & 4. i. *Exercise of religious and holy duties, the meanes to be used to prepare to suffer such afflictions patiently, are,*

First, to reflect upon our selves, and lay the blame on our owne sins, which have provoked God thus to punish us by oppressours. our owne actions are alwayes the causes

causes of our miseries, why should we then murmur at that which our selves procure? but rather patiently endure it, and confesse we are punished lesse, then our iniquities deserve; untill we doe thus, we can never patiently suffer afflictions, but there will be in us a fretting and a murmuring while we suffer; when we are chastised, *We shall be like a bullocke unaccustomed to the yoke*, as Ephraim was, untill he beheld and considered the cause and end of his sufferings; and then he was instructed, and smote upon his thigh. So, if we but duly consider what we have done, and how we have provoked God, we shall be willing to suffer what ever he shall send upon us, because we have deserved farre more then we endure. Exod 9. 13.

Secondly, if we be oppressed, it will mightily strengthen *Magna soler* our patience under oppression, if we have so carried our *jucunditas* selves towards all men, of what degree or place what ever, *esse, que ma-* that we have given no just occasion of offence to any, or *nat ex optima* cause to them to deale so rigorously with us: a good conscience is an excellent companion in affliction, such a conscience as is void of offence, that can testifie that wee *Acts 24. 16.* have done harme to no man, or wronged any man; if we *a pro se* have such a testimony within our selves, we shall even *re- sine* in joyce with exceeding great joy, that we should be accounted worthy to suffer after that manner. 1 Pet. 2. 20.

This was *Dauids* comfort when he was oppressed by *Saul*, and wicked and bloudy men, that what they did it *Neque ini-* was without cause, though they laid wait for his soule, *quitas mea* and gathered themselves against him; yet his conscience *suit in causis*, told him that it was not for his transgression or his sin, it was *neque pecca-* not for any fault that he had committed against them, &c. *tum meum* even so let us endeavour to give no offence either to one *quod me per-* or other in any thing; but *render to every one what is their due, sequetur.* *Tribute to whom Tribute is due, custome to whom custome, fear* *Raier. Snayg* *to whom fear, honour to whom honour*, and then if we be still oppressed, it will be without cause; and then, (as I said) we *Psil. 59. 3.* shall be comforted, which will encrease our patience to endure oppressions. Rom. 13. 7.



See these pla-

ces *Indg.* 2. 15

& 3. 12. & 4.

3. & 6. 1, 2, 3

4, 5, 6.

*Ner* 11.

\* *Indg.* 13. 1.

1. *Sam.* 13. 19

2 *Kin.* 12. 18

& 17. 3.

*Socrat. Eccles*

*Hist. lib.* 3.

*cap.* 12.

1. *Sam.* 26. 19.

Againe, thirdly, in this likewise, let us consider that we are not alone; how oft were the Israelites given into the hands of cruell oppressours, even many yeares \* together? and sometimes were in such bondage and feare, that they were forced to hide themselves in holes of rocks, and caves, &c. and forced to hide what they had in any place where they could to save it, yea, in such servitude that they had not a Smith among them.

And so likewise by taxations, they were so oppressed, that sometimes they were forced to take the hallowed things of the Temple, and pay them to their oppressours, to the end to pacifiethem; thus were the Christians in the time of *Julian* the Apostate taxed exceedingly; this hath beene a common oppression among wicked men, and if we be with others in such a condition, let us endeavour to beare it patiently, as others have done.

Or if we be oppressed because of Religion, or not suffered to enjoy the liberty of our consciences, or communion and fellowship with God in his publike Ordinances, &c. let us likewise know this is no new thing; was not *David* so, who by reason of the cruelty of his enemies (who by their actions did what they could to cause him serve other gods, as he complaines) was debarred from the Temple? were not the Christians so, who in the time of the before named *Julian*, were forbidden to use liberal Arts or Sciences, to the end, that they might be kept in ignorance? Were not our Forefathers thus used by the Papists? and were not we of late thus our selves? therefore, as God upheld and comforted them and us formerly, and wrought graciously for them and us, to deliver us both from such Tyranny; so still he will doe the same in due time, though againe we be brought into the like condition.

But yet further to comfort us, in, or against such tyrannicall exactions and oppressions; let us know, and with comfort consider, that the cruellest oppressours can but at most kill the body, our better part cannot

not by them be touched. But I have spoken of this before.

Littly, let us not feare but that God in his due time will ease us from oppression, *The rod of the wicked shall not alwayes lye upon the backes of the godly*: Tyrants shall not alwayes oppress, and have their wills upon the people of God; but to deliver them, he will either raise up Saviours, as he did in the time of the Judges, or else he will take them away as he did *Senacharib*, and such Tyrants as he, or else change their hearts from hating, to love his people; let us not doubt of deliverance, though we shall be mightily oppressed; God hath many wayes and meanes to destroy his enemies, and such is he pleas'd to account those, who are enemies to his Church and people, onely, *Let us waite on the Lord, and we shall not be ashamed*: God never yet forsook *Isa. 49. 23.* those that put their trust in him, nor ever were there any so oppressed by Tyrants at any time, as that they found not comfort in the midst of their greatest sufferings.

Let these and the like considerations arme us patiently to endure all manner of afflictions, and to this end, let them not onely be read, but put in practice that we may be fitted for fiery tryalls, and sharper sufferings then as yet we have felt, if it shall so please God to deale with us. And yet know this, that all we doe will be to no purpose, except Gods blessings be upon our endeavours; seeing therefore, *James 1. 17.* preparation against, and patience to endure afflictions, are both Gods gifts, let us aske them of him, even desire him to measure unto us such a measure of his patience, as wee may not murmur under afflictions, but be willing to submit our wills to his will in all things whatever: thus doing, no doubt but we shall finde the Lord extending his mercy unto us, either to keep judgements from us, or else with them to strengthen us, that we shall be as willing and able to undergoc afflictions, as any other of Gods mercies and favours.



## C H A P. X.

*The conclusion of the Booke, with a short Exhortation to all sorts of men.*

*A short repetition of what hath been formerly spoken of,*

*a Chap. 1.*

*b Chap. 2.*

*c Chap. 3.*

*d Chap. 4.*

*e Chap. 5.*

*f Chap. 6.*

*g Chap. 7.*

*h Chap. 8.*

*Chap. 9.*

**I** Have already shovne how the the Lord hath (a) variety of Judgements to inflict upon wicked, and rebellious sinners, and likewise, why, and when he useth (b) them; and that we, as we now (c) behave our selves, are in that number for whom he hath them in store; and therefore, (d) may expect, (without speedy repentance) other Judgements, but no constant peace or tranquillity: and the rather, (e) because, by many apparant signes, there is some judgement emergent, and ready to be call downe upon us. Then (f) have I shovne their folly, and the weake ground they stand on, who hope of safety by flying from places visited, and then I have given (g) particular warning to those places, who either have not as yet felt the misery of war, or thinke by reason of their strength they cannot, that they presume not, or grow proud, because God hath other Judgements (besides war) to bring down their state and glory; and, after that thus I have warned all men and places; I (h) exhort them to be prepared at all times, and upon all occasions, because they know neither the day nor the houre, or in what Judgement the Lord will come: and because none should have any excuse, and to help those that are willing, I have briefly showed how to be prepared (i) against what dangers soever doe come. Further I might have gone, and enlarged the work a great deale more, both in speaking more largely of what I have touched, and in adding many things, which very fitly might here have been spoken of, but as my chiefest aime, was to stir up men from security, so my desire was to write that which I conceived might tend the most to that purpose;

pose; and therefore purposely took liberty, rather to stray from the rules of method; then to leave undone what I desired; therefore my desire is, that the Readers would not so much respect the manner of writing, as the matter contained in it; for the matter is good and needfull to be considered, though perhaps not so elegantly performed as might have been done by one of better parts: but however, how much the matter here spoken of is needfull, and may be usefull for the Readers, so much respect let it finde, although it may come farre short of what may be expected from such a Subject.

All that I aime at and desire, is, that this may stir up all sorts of men to feare the Lords sacred Majesty, who is so stored with variety of Judgements; and therefore to conclude, let me exhort all estates and degrees to stand in awe and sin not, to kisse the Son, least he be angry, and so they perishe from the right way: to break off their sins by repentance, and iniquity by mercy: that there may be an healing of their errours, and that Gods wrath may be taken away, and no other misery be sent to worke desolation in the Kingdome; for be they well assured, that though this judgement of War, (under which the Land now groanes.) should be taken away, yet, while the same or such like abominations remaine (for which formerly the Land was punished) they cannot expect peace or freedome from all afflictions.

But more particularly, First, let me exhort all those who beare good will and affections towards the *Parliaments* Cause, that they beware of pride, security, vaine glory, and presumption, because their Party prospers; let them take heed of living in sin, be it what it will, and yet think themselves safe, because their present foes goe to wrack, for the same God that gives them victory over their enemies, can and will doe the like to them, if by their wayes they provoke him; or plague them with some other judgements, as fierce and fearfull; let the consideration of this move



them to behaue themselves humbly in the sight of God, and to acknowledg, that this fauour which God hath done for them, is not for their desert or worthinesse, but onely of his free mercy towards his Church, in freeing it from its enemies, that alwayes haue sought its ruine. And let them not rejoyce with carnall joy, I meane, not onely because they haue liberty to enjoy their estates, &c. but let the chiefe cause of their joy be, in that God hath wrought for his owne glory, and peoples deliverance; and withall, humbly and willingly confesse, that God might as justly haue given them into the hands of their enemies, to haue been in subjection under them, as he hath given them into their hands, and under their subjection: and, because all things are at his disposing, humbly let them desire of him to perfect this begun work, and to keep in subjection those that doe oppose Reformation; and to diuert those plagues which, by their manifold failings, by-respects, and selfe-ends, justly he might bring upon them; chiefly that hee would be pleased, (if againe he doe afflict them) to let them fall into his owne hands, and not in the hands of their former, or any as bloudy and cruell enemies; or if he doe, that hee would furnish them with such a measure of patience, that they might, without murmuring, undergoe it, untill he sent them an happy and joyfull deliverance out of all their troubles.

*Psal. 144. 1, 2*

*Psal. 140. 7.*

Next, let me intreat all Souldiers, and those that are employed in fighting the battels of the Lord, both Commanders and others, that they forget not to ascribe the glory of their many worthy victories to the Lord, who teacheth their hands to War, and their fingers to fight; and covers their heads in the day of battel, and subdues their foes under them. Let them take heed of saying or thinking that their strength hath brought to passe this great worke, neither let them rest so secure. or perswaded that it is not possible for them to be removed, or to loose what they haue won, or that because God prospers them, that there-fore

fore they may continue in their finnes, as Swearing, Drinking, &c. but let them likewise know, that if thus they continue in their vaine, idle, and ungodly courses, when the Lord hath performed his whole worke by them against the Papists, and popishly affected persons, that then he will cast them (his rod) into the fire, by bringing upon them some judgement which shall destroy them.

Let them therefore not be high-minded but feare, and behave themselves as Souldiers, under the banner of Jesus Christ, blamelesse, without offence, that their civill and upright dealing may win love where ever they goe; and so may honour their profession and Cause they stand for, that none may have any just occasion to taxe them for any thing amisse.

Againe, be likewise exhorted all you who are put in authority in these distractive times, to dispose of the affaires of the Countrey, in what kinde soever, you especially, who are in authority to call for, and receive those taxations (of what sort soever) which in regard of present necessity, are imposed upon, and called from the Countrey, for the maintenance of this un-civill War, receive not such sums with rejoycing, but with a soule-grieving sorrow, because you are forced to doe it: and to this end, consider, that such rates are ever paid in to you with the bread and cloathing of poore labourers, and helplesse children, which, I say, (although for the present it cannot be holpen) ought to cause pity and compassion in you towards them, to ease them of such burthens as soone as urgent necessity will give leave. And in the meane time, beware of looking for your owne private profits, under pretence of a publique cause, never looke to build your owne houses by the ruines of other mens, especially the poore, for that will occasion your ruine with a greater fall; but as these are times of sufferings to all, so be content to suffer with others, and like good *Nebemiah*, rather then you be to chargeable, or cast



too great burthens upon the poore; eate not the bread o Governours, or at the most, take onely maintenance; for it is a shame to take even any gaine in or by those places or offices, which have had their beginnings, and shall have their ends with these troubles, which onely are conferr'd upon you (because esteemed honest and just) not that you should make a gaine of them, but that in them you might further the publike Cause; therefore, carry your selves in them so uprightly and justly, without covetousnesse or desire of private gaine, that when you come to make up your accounts to the Publike, you may say with Samuel, *Whose*

*I Sam. 12.1. Oxe have we taken, or whose Asses, or whom have we defrauded or oppressed, or of whose hands have we received any bribe, to blinde out eyes therewith? If your consciences can say as yet the people said to Samuel, it will be great comfort unto you, and then no doubt but the Lord will reward you.*

But if on the contrary, you make a gaine of the peoples losses, if you aime not at the Publike, but at your owne ends, and exact with pleasure, and delight these heavy taxations, if you oppresse and defraud the Countrey or Publike, &c. then, however you may escape for a while, yet shal you not alwayes be free; for God will meet with you one way or other, and recompence upon your heads your deceitfull dealings.

So likewise, you that are placed in authority, to guide the affaires of the Countrey, and to rectifie what is amisse, and to see the oppressed relieved, and the needy set free; see you doe justly according to equity, and give not the people cause to curse you; for if you doe, God will heare them; but rather walke so before them, that they may blesse you, for that is the way to have the Lord prosper you in all your actions.

Take heed of making your wills your lawes, but as you stand for the Law, so be ruled by Law, and let your proceedings be according to Law; when you are forced to doe what you would not, doe it with sorrow, and alwayes

wayes grieve for the calamities, which by force (without remedy) are brought upon the people by these unhappy divisions; if thus you doe, God will continue his kindnesse towards you, and encrease your honour, and not onely so, but posterity that yet are to come, shall honour your name, as oft as they heare of you, for your care, pains, and constant endeavours, and your unpartiall justice and equity, in managing the Publike affaires committed to your charge.

But if you doe contrary to this, and neglect those you ought to succour, then, though now while you enjoy your pleasures, you feare no danger, in an houre when you thinke not of it, will destruction and misery fall upon you, to your amazement and terrour.

You likewise who are Ministers, remember to put in minde your people committed to your charges, of Gods great favour towards them, in this their enjoyment of peace, and doe you walk so before them in uprightness of heart, adorning your profession with good workes; and (as it becomes Ministers seeking Reformation) take heed you give no cause to your enemies, to say, you carry yourselves unbecoming your callings, or cause you stand for; let not this small time of tranquillity lull you asleep in security, but alwayes stand upon your watch, and be as ready to suffer as to live; in the time of Gods patience and long-suffering, arme your selves for fiery trialls, as yet, God hath not so purified his Church as he intends to do. Oh therefore, prepare to suffer, and doe the worke of the Lord with diligence, that how ever iniquity may abound, and the love of many waxe cold, yet you may be zealous for Gods glory, and carefull to save those soules to you committed; and likewise by your examples, may strengthen others to undergoe with you, all manner of afflictions, of what kinde or quality soever they be of; take heed that security possesse not you, for if the watchmen fall asleep, the city is in danger of the enemies surprisall: be  
O      there-



therefore alwayes awake, for unto you is committed the charge; neglect not but give warning, blow the trumpet betimes, that all may put on their armour and be ready for an assault; if you give warning, your duties are discharged, but if you neglect, the blood of all that is lost shall be required at your hands.

I know the Devill goes about busily, as *Mercury* did with *Argus*, by his alusing pleasures, and delightfull sounds to bring all your eyes asleep, but let him not have his desire, but endeavour to keep your eyes open; and to this end, disdain not to let this my *Scout* give you warning: and let me likewise entreat you, that if any of you shall seeme forgetfull of what I put you in minde of, to doe the same to me, that I have done to you all in generall, and your wholesome admonitions shall ingage me to bee thankfull.

Lastly, let me exhort all sorts of people in these parts, and all over the Kingdome, to consider seriously what God hath done for them, and let them not think or say (as the most part of common people doe) that if this War were at an end, there were no danger of any other trouble, and upon that grow secure and carelesse how they live; but let them know, that as God formerly sent his spirit of disunity into the Kingdome, for the sin of the Kingdome, so if the same or like sins remaine, he will againe send the like or some other as fearfull. But if they would enjoy this peace, let them learne to prize it as they ought, by being truely thankfull unto God for it; and to this end, let them alwayes beare in minde former miseries, and be not puffed up with pride or presumption, because of their present happy con-

Propter præ-  
sentem aliquā  
conditionem  
prosperam, non  
obliviscamur

preteritæ miseriæ; sed subinde ad eam oculos reflectamus. Ea enim re fit, ut melius sentiamus beneficii & gratiæ magnitudinem; et ex sensu illo Deum magis glorificemus, in eoque gloriemur. Fit etiam ut inspecta superiori miseria, in rebus prosperis nos submissi geamus, neq; altum sapiamus. Vnde existit hæc superbia, &c. Nimirum ex eo quod non recordantur prioris suæ conditionis, quare vel hac causa ut humilis simus, jam in sublimi a quo loco constituti, nunquam recedere ab oculis nostris, debet pristina & misera nostra conditio. Rolloc. in Iohan. Pag. 575. 577.

dition, but let them behave themselves as if they still were under the rod; and that will worke in them, not onely thankfulness for this their happinesse, but likewise feare to provoke the Lord to bring any more such judgements upon them as formerly they have felt; for according to the old Proverb, *A burnt child dreads the fire*, so a people that have been smitten, should feare to be in the like condition againe.

Thus fearfull was the holy man of God, *Moses*, when the Reubenites and Gadites came unto him, to desire him *Num 32.* to suffer them to build tents and strong holds on that side Jordan; he was fearfull that they had desired that for an evill end, and therefore he puts them in minde of provocations, wherewith their fathers had formerly grieved God; and of the judgements they suffered for their rebellions; to the end, that they might feare to doe the like, least such miseries should come upon them and their brethren; this was likewise the practise of *Nehemiah*, as you may see in that place in the Margent. And this ought to be the practice *Neh. 13. 17.* of all them that either desire to please God, or live free *18.* from Gods judgements.

Likewise, let them remember, how in the time of distress, when the Sword was among them, and death looked in at their windowes, when there was no going out nor coming in safely, but they lived continually in danger; then, what would they not have done for peace? would not many (as they said) willingly have parted with halfe their estates, so that they might have enjoyed a freedome from the calamities they then suffered?

Now hath God done for them, even abundantly, above what they could aske or thinke, in sending peace, that they againe may sit under their vines, and under their fig-trees. Now let them take heede that they bewray not their Hipocrisie, and make it appeare to all the World, that they are no better then that



\* This Fellow,  
being in dan-  
ger of ship-  
wack, promised  
St Christopher  
that, if he might  
but come safe  
to land, he  
would offer to  
him a waxen-  
candle of an in-  
credible high-  
nesse: another  
hearing him;  
told him he  
was never able  
to perform his  
promise. Hold  
thy tongue  
foole, (said he)  
I do not speake  
as I thinke. If I  
but once get to  
land, Ile not  
give him so  
much as a tal-  
low candle.  
Eras. Coll. nau-  
fragium.

Zelander, whom Erasmus tells of, who in a distresse pro-  
mised largely; but with an intent to performe sparing-  
ly, if he attained his desire. But honour God by their  
estates which he hath suffered them still to enjoy, in do-  
ing good to the poore members of Jesus Christ; as in fee-  
ding the hungry, cloathing the naked, relieving the op-  
pressed, and if need be, in offering willingly some part of  
their estates to further the Cause of Christ; thus doing,  
God will blesse them and all they have, and increase his  
favour towards them, but if they forget what God hath  
done for them, and in the time of this peace, which God  
hath granted them, to see how they will behave themselves  
towards him; take an occasion to goe on in their former  
courses, with delight; then shall even this mercy become  
one way or other a judgement unto them, either by hard-  
ning their hearts to their destruction, or by it, to take a-  
way all occasion of excuse, that so way may be made either  
to bring some other judgements upon them, or else Warre  
again in a more fearfull manner, which God in his great  
mercy divert, Amen.

AN ADDITION  
TO THE  
FAITHFULL SCOUT.

**H**AVING long since finished the foregoing Treatise, being hindred by some occasions from publishing of it then: now (since I brought it to the Presse) it pleas'd God to dispose of our Affaires in these Northerne parts, that Feares have taken hold of many; that which I, in the foregoing Treatise give warning of, that in some sort, seemes to be approaching.

Now therefore, seeing I have begun to give warning, although I have neither leisure nor meanes to doe what I would, and these actions were fitter Subjects for more learned pens, yet I will say something to the Kingdom concerning these second Northerne Expeditions; for, though the eye of my judgement be but dim, me thinkes to me they are as a Prospect-glasse, whereby I see things as yet far off, which have some reference, not onely to this part, but to the whole Kingdome; and that concerning no meane matter, but the welfare or woe of the Kingdom; either an happy conclusion by a settled Peace, or a bloody confusion by a new waged War.

For my part, as I never did; so now I doe not much fear the Disloyalty of our Brethren; but yet what God may do by them for the correction of us for sin, I know not: our abominations may so far incense him against us, that he may make our dearest and most faithfull friends, our deadly



Isa. 9. 22.

enemies: and raise another Spirit of disunity among us, and cause us to scourge one another, untill we be destroyed one by another. As to set Ephraim against Manasseh, and Manasseh against Ephraim, and they both against Judah, untill a finall delolution overthrow us, without recovery.

I know there are Jealousies and Feares in the Kingdome of our Brethren the Scots, least they should revolt from that constancy which was supposed to be in them; what I thinke concerning this matter, I shall briefly declare, and, because I cannot expresse it better, use the Words of one Writing upon the same Matter, and these they are. That,

Mr. Withers  
Vox Pacifica,  
Cant. 2. pag.  
57.

If they be faithlesse, and we shall be true,  
God shal with shame & vengeance send them home.  
If we unfaithfully our Vowes pursue,  
Possessors of our Land they shall become:  
In spight of all our Policies, and Power,  
Here they shall settle; whither they were fet  
To doe the work of God, who will take care  
For to requite the kindnesse we forget.  
But if, without hypocrisies and guiles,  
We, (Brethren-like) shall strengthen one another,  
In setting up his Throne within these Isles,  
By, and in whom, we seeme now knit together;  
Both shall thereby that happinesse enjoy,  
Which all the Powers on earth shall not destroy

God hath been pleas'd to make way to bring in many blessings (by their meanes) to this Nation, and likewise to correct many in these parts severely by them, they being as a two-edged sword, have cut both wayes, destroying our enemies and correcting our friends; if wee have but thankful hearts for the blessings we have received by them, and with all take warning by those sufferings we have undergone

done by their being among us, we need not feare but all will be well: that God will perfect the begun work, and settle us in peace to our everlasting joy. But on the contrary, if wee either ascribe the honour due to God to them, or murmur for those corrections which have been sent upon us; or forget them, and grow proud, and secure, now they are over, we may by these doings, greatly provoke the Lords wrath against us, even perhaps to make them Instruments to consume (at the least sharply to correct) us.

We and they are entred into a Solemne League and Covenant, binding our selves one to another, as much as lies in us, not onely to continue but to increase brotherly love and amity betwixt the Nations; this Covenant is no trivall thing, seeing it was taken so solemnely before the Lord of heaven and earth, whom we call'd to witnesse, with our hearts, our reall intentions herein. Let us take heede that in busineses of such weight we mocke not God, beware least we breake it upon any pretence what ever; for if it were contrary to Gods Word, or needlesse, why were we so bold as to attempt it? if it were, and be agreeable to the Word of God, how dare we neglect it? or how dare any thinke it a piece of piety not to take it? as too many doe: yet indeed, better it is not to take it, then not to make conscience of keeping it when it is taken, as alas to our great shame, and I feare woe at last; many thousands have done among us, which will be a strong provocation, to move the Lord against us; for the breach of this will be an aggravation to all our other sins, for as much as we entred into this Covenant, to the end, to keep us from sin, and yet (notwithstanding of it) continues in sin; if we doe it without repentance, we may justly expect God will raise up some (as I said before) perhaps those that are joynted in Covenant with us, to revenge the dishonour done unto him by our mocking him, for if we wilfully breake our Covenant, why may not he justly breake the unity betwixt



twice us? Oh! therefore, if ever we desire to see the Kingdome continue in a firme and inrefragable unity, let us both repent unfainedly, and that speedily of our breach of Covenant: and likewise for the time to come, endeavour to be more carefully, and more zealous to keep it, then heretofore we have been.

Me thinks the bitter, malicious, and wicked taunts of our bloud-thirsty enemies, should be sufficient to cause us to beware how we doe any thing, which in the least manner may tend to breake this unity; doe we not yet see, how by the occasion onely of these supposed feares, which scarcely can be said to be reall jealousies, they seem to gather heart, and in a scoffing manner can say, *See now the trustinesse of your Brethren in whom you put so much confidence?* &c. Oh! what cause of rejoycing would it be to the enemies of the Truth, to see the knot of anity broken betwixt us? how ardently they long after it, what base, wicked, and untrue slanders are raised (if it be possible) to effect it; the Divell & all his instruments bestir themselves to bring it to passe, it is now their mainedesigne, yea, of both the open enemy and the secret, Papist and Schismatick; for, if the unity hold, they know there is small hope for them to prevaile; there is no better way to keep it undissolvable, then to keep our selves close to God, by walking in the pathes of his Commandements; our breaking with him will cause him breake in pieces our greatest hopes, and give us over to become a shame and reproach to them, who would much rejoyce to behold it.

But that they may never see their desires, let us use all good meanes to continue and increase the love and brotherly kindnesse already begun; to this end, let us begin to betake our selves to some settled course in Religion, and be not alwayes like children, carried about with every blast of vaine Doctrine. I know it is not onely lawfull but necessary, to search (as much as we are able) for the truth, but yet it were well that at length we could finde something

thing which upon we might pitch, and not alwayes stand  
in a dubious way, subject to be carried like a Feather, with  
every wind; in thus doing we declare our folly, and makes  
it apparent, that whereas we might (for the time the Gos-  
pell hath been among us) have been teachers, we stand *Heb. 5. 12.*  
need to be taught; and gives not onely occasion to our e-  
nemies to speake vill of us, but even causes many of our  
well-willers not to know what to thinke of us, or what to  
make of us; would we once settle our selves in some way,  
we should presently know who would take part with us,  
and who would be against us, so should we come to know  
our friends from our foes, so should we give satisfaction  
to many whose eyes are now upon us; so should we hinder  
Sects for increasing, and errors from spreading, which  
otherwayes will endanger to contaminate many, whom  
it may come to be a difficult businesse to bring into a right  
temper againe: so should giddy-headed persons be restrai-  
ned, whose delight it is to trouble the Church with needles,  
idle, and foolish (though knotty) questions: in a word, so  
would their plots and intentions be frustrated, who, secret-  
ly in these times of distraction, gather fuel to encrease the  
flame of our dissensions; and their hopes frustrated, whose  
chiefest hate is against all Government; it is too much ap-  
parant, that there among us, who busily go about to raise &  
not to quench divisions, & discensions; because, they fear to  
hear of Government, as a thing contrary to their dispositions  
they being employed in actions, and walking in such cour-  
ses, as, if they came to triall, were unlawfull and shamefull.  
More over, if we were once settled, this would give some  
satisfaction to our Brethren in *Scotland*, who no doubt, but  
heartily desire to see the Kingdomes, as they are happily  
united under one King, so to be as neere (as conveniently  
they may) of one Religion, and grieve to behold the Churches  
in the Kingdomes so pitifully dilacerated by these in-  
creasing divisions, when both they and we have sworne to  
do our endeavours to unite them: I know the objections  
that



that have hindered for applying the remedy, have caused the disease to be more desperate, and therefore the more difficult to be cured; yet no doubt if wee would but use the meanes they used, with as much celerity and so accurately as they did, we should find as good successe as they found.

And were it any discredit for us to follow them as far as they followed the Word of God? many say, Why should the *Scots* be our Teachers? why should we imitate them in their actions, and order our Church according to theirs, &c. To these I answer, why did not we, who have alwayes been accounted a Learned Nation, and have so long enjoyed peace and prosperity in a large manner begin the work, that they might have followed us; but suffer them (a poore dejected, and despised people) to begin the work; and not only so, but through our backwardnesse, hollow-heartednesse, and cowardlinesse, be forced to stand in need of their help to aide us in it? If there be any discredit, it is in that; but to follow them (as far as they goe in a right way) is no discredit, except it be a shame to doe well. We may remember that it hath been to our cost, that we have been so backward in the work; they led the way, but it was in our Borders; they managed the Field, but it was our losse that got the victory; they call'd for the Reckoning, but we paid the shot: shall we blame them or despise them for this? Nay, let us blame our selves, and our owne sins which provoked God thus to debase us, and moved him to make use of them to begin, and goe forward with his work, who were lightly esteemed of in the world, and accounted no better then a base and barbarous people before: this is not unusuall with the Lord, to imploy the weak things of the world, to confound the things that are mighty; to cast down the proud, and exalt the humble.

1 Cor. 1. 27.

We are a proud and haughty Nation, and therefore, God hath set them above us whom we despised, and given them the honour, and made us bear the burthen; yea, even caused us to sustaine them in the worke, and to pay them the

the charges they were at in bringing it forward : yea, now, God hath made them the head and we the taile; they have the honour of this great worke, and we must now follow them, if we, as they have done, attaine to peace.

Nay, and if we murmure at this, and grow proud, and scorne yet to be tractable or forward to goe on with the work of Reformation, &c. we may justly feare that for our sins God will more humble us, and exalt them, and cause them still more to gain by our losses, untill they be as wealthy and famous as we have been, and we as despised as they were.

It is not the way to gaine peace, to murmure at Gods dealings with us, or to despise those whom formerly wee have stood need of; let us submit our selves to God; we may see, by Gods dealings with us, that he as yet is displeased with us; we are not yet sufficiently humbled for other sins, more especially for this backwardnesse to Reformation, for we, some of us, account it as a good and holy act to stand as men yet having their Religion to chuse; we are yet lukewarme and carelesse, and therefore may justly feare God hath yet a scourge in store to drive us forward against our wills.

Let us therefore be more zealous in this good work then we have been, let nothing grieve us so much as our backwardnesse in it; as yet, there is no cause to feare their disloyalty, whom many (I hope needlessly) suspect: in some things they have showne themselves more carefull of our Nations honour, then many of its owne Inhabitants: and untill we see their generall actions contradict their former vows, let us not feare to account of them, and call them *Brethren*. If they prove otherwise then wee at first tooke them for, let us blame our owne backwardnesse in not endeavouring to perfect that which by their assistance is brought into good forwardnesse.



## Errata.

**P**ag. 13. line 6. for rejected, read respected. pag. 15. line 9. for the read that. pag. 23. line 17. for created, read createth. Pag. 24. line 32. for invincible, read invisible. Pag. 25. line 4. for free shot, read shot free. Pag. 40. line 15. for unholding, read upholding. Pag. 41. line 9. for hath, read have. Pag. 43. line 8. for hath, read have. Pag. 43. 27. for sea, read secro. Pag. 51. line 3. for ever, read even. Pag. 52. line 35. for wound, read wounded. Pag. 53. line 25. for call, read care. Pag. 55. line 34. for would be read are. Pag. 55. line 35. with rich men, read rich men. Pag. 58. line 13. for freely, read briefly. Pag. 58. line 36. for root, read rush. Pag. 85. line 4. for we that, read that we. Pag. 84. line 9. for is unknowne, read is not unknowne. Pag. 104. line 13. for secme, read see me. Pag. 105. line 25. for safety, read safely.

## In the Margent,

Page 45. for Tropeis ap' smiasma, read Tropes ap' osei asma  
Pag. 53. for torrent, read terrent. Pag. 53. for notesque read noctesque. Pag. 55. for budizousi, read buthizousi. Pag. 56. for deficile, read difficile. Pag. ibid. for miserente, read mi-  
reante. Pag. 59. for ceplugousin, read ceplugosin. Pag. 69. for accamelamus, read accumulenms. Pag. 8c. for oportet, read oportet. Pag. 83. for excitat, read exciter. Pag. 91. for paroinols, read paroicols. ibid. for paroinia, read paroicia. Pag. 95. for per. equ. recur, read perlequerentur.





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A-D R

EF 333

7J

Soiling; damage to A-B

C+P

SQ Ld

T.H.

F114 153